

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Chronicle

**Home News.**—On October 23-26, President Hoover and Premier Laval of France engaged in a series of important talks which focused the attention of the world.

It was carefully announced in advance that no commitments would be made by either party but that France and the United States, as the leading creditor nations of the world with four-fifths of the world's gold between them, should be thoroughly conversant with each other's point of view, if progress were to be made in overcoming the present depression. It was also understood that the two statesmen, having little or no influence over the financial or economic situation, would be able to do little along that line; but that their political agreements, if any, might possibly affect the economic situation favorably. At the end of the conversations they issued a joint statement.

A serious interlude to the discussions took place on October 23, when Senator Borah, as Chairman of the Senate Foreign Relations Committee, was asked by certain

French newspaper correspondents hostile to Laval to submit to an interview.

This he did and startled the world by demanding, on the one hand, cancellation of debts and reparations; and, on the other, revision of the Versailles

Treaty, including the dismemberment of Hungary, the Danzig Corridor, and the disarmament of Germany. At the same time he conceded France's right to safeguard its own security. Premier Laval, misled by a French correspondent, spoke slightly of Borah but the threatened incident passed over when he expressed regret for his statement and had a long personal conversation with Borah. Foreign commentators considered that Borah had expressed publicly some of the President's private opinions. Mr. Borah later said his suggestions were to be taken all together. M. Laval had accepted the first set while rejecting the second.

While the joint statement of the President and the Premier said very little as to results, Washington correspondents discovered a great deal of what had been done. On one hand, France was forced to abandon its demand for a security pact or even a consultative pact, and agreed to stop the drain of gold from the United States—thus admitting that it had been in part at least political. On the other hand, the United States agreed to give France a free hand in Europe in settling political questions, not to undertake any more interventions in Europe without consulting France, to stop the Hoover moratorium at the end of the year, and to settle the question of German reparations under the terms of the Young Plan, by which Germany may declare a moratorium on the conditional payments only. It was the common opinion in Washington that beside these agreements which might be read between the lines of the joint statement, there were others which could not be announced until M. Laval had had a chance to canvass their probabilities of being accepted in France. The most serious of these was the coupling of debts and reparations, and the tacit admission of the French thesis that security must precede disarmament, with its consequent disastrous effect on the Disarmament Conference.

The reaction in Great Britain to the meeting was distinctly unfavorable. First, because it ignored Great Britain's position in world affairs, or at least put it into a secondary place; secondly, because the expressed opinion to maintain the gold standard menaced Great Britain's financial pre-eminence and threatened serious sacrifices by her. In France opinion followed political parties: the Left, hostile to Laval, condemned his actions; the Left Center and Right Center, from which his Cabinet is formed, supported him, while the Right also condemned him. Germany at first welcomed the results but later showed anxiety at the prospect of France's being left a

free hand. Italy was favorable to the disarmament prospects but non-committal on others.

The President's Organization on Unemployment Relief published its program on October 29 in a long report consisting of ten recommendations and ten conclusions involving resumption of work, credit relief, bankers' viewpoint, spread out of work, civil service, public works, white-collar relief, new concept of work, community surveys, and farm-labor plan. This program involved Federal, community, and individual actions both for relief and reconstruction.

**Austria.**—The condition of the people and the bankruptcy of the Government were studied sympathetically by the Finance Committee of the League of Nations.

**Austria Secures  
Loan from France**

Through the French Government arrangements were made for a loan of \$8,500,000 from the Bank of France. The Bank of England granted an extension of time until next January on the debt of \$14,000,000, and the Bank of International Settlements renewed its credit of \$13,000,000. It was hoped in this way that the Austrian schilling could be held firm.—Peasants' federations of Eastern Tyrol threatened to refuse to pay all taxes, complaining of the hardships and threatening famine which they must face this winter. The tradesmen joined the peasants in this resistance.

**China.**—Disorder spread in Manchuria, so much so that Japan sent additional troops into the Northern section to protect, as she said, her nationals; while Russia,

**New  
Crisis**

on October 24, gave formal intimation of possible armed participation in the troubles between Tokyo and Nanking. Bandit attacks and boycotts augmented the crisis. While tension was growing in Manchuria, peace negotiations between Nanking and Canton remained deadlocked over the control of the military.—Though the Manchurian crisis threatened for a time to postpone the Fourth Biennial Conference of the Institute of Pacific Relations, it was, nevertheless, opened on the scheduled day, but the meeting place was changed from Hangchow to Shanghai.

**Germany.**—Chancellor Bruening's position, in spite of Hitlerite disturbances and recent drains on the gold of the Reichsbank, was considerably strengthened by the attitude of Italy and the favorable interpretations given to the Laval-Hoover communique.

**Signor Grandi  
Visits Bruening**

On October 25, Dino Grandi arrived in Berlin for conferences with Chancellor Bruening. During his two-days' stay he was cordially entertained. Italy's Foreign Minister made it clear that his country felt sincere sympathy for Germany in her crisis and wished to work out an accord or union whereby they both might mutually aid in economic and trade relations. Signor Mussolini's public statements approving Grandi's efforts, greatly strengthened the accord.

Premier Laval's conferences with President Hoover

led to the belief that the time was ripe for serious consideration of the reparations problem. It was thought that France was prepared to understand Germany's difficult situation and to be willing to show mercy in finding a permanent solution for the present unstable conditions. The difficult problem of France's security was thought to rest on the possibility of a perfect rapprochement of France and Germany which has been the aim and plan of Bruening throughout. As Thomas W. Lamont had suggested, Bruening believed that the next step should come from Europe, and immediately, before the debt-holiday should be over. It was generally understood that Bruening would wait until he could see Premier Laval before deciding just how the question could be raised. He was thought to favor working through the newly formed Franco-German Economic Commission. Great hopes were placed on Signor Grandi's visit to the United States because of his testimony in Germany's favor.

While these serious matters held the attention of the Government, the Hitlerites continued their campaigns. The Nazis were victorious in the communal elections in many States, claiming to have gained fifty-seven seats where formerly they had only two.—Senator Borah's remarks about the Polish Corridor reopened the discussion of the German population there. It was claimed that in spite of heavy emigration and changed allegiance over thirty per cent of the inhabitants are German.

**Great Britain.**—In one of the most amazing turn-overs in a century, the National Government was returned to power in the election held on October 27. Predictions

favoring a victory for Ramsay MacDonald, Stanley Baldwin and the Conservatives, but the results far surpassed the expectations. Out of a total vote cast of 21,399,175, the Government was given 14,423,507. The results in Parliamentary representation were: Conservatives, 470; National Liberals, 68; National Laborites, 13; and Independents, 2. As against these 553 members of the National group, the Opposition numbered 59, divided as follows: Labor, 52; Lloyd George Liberals, 4; Irish Independents, 3. As compared to the membership in the last Parliament, the Conservatives gained 207, while the Laborites, including the loss through the MacDonald group, decreased by 231. The former Liberal party, which held the balance of power in the last Parliament, revolted from Lloyd George; the new National Liberals polled 2,200,183 as against 93,640 votes for the former leader, whose Parliamentary representation consists of himself, his son and daughter and her brother-in-law.

Mr. MacDonald's victory in the Seaham constituency was one of the outstanding events of the election. He was repudiated by the Labor and Trades Union leaders in this strongest of Labor districts. Nevertheless, without any party organization, he defeated his Labor opponent by a majority of 5,591. J. H. Thomas, who remained loyal to him when the National Government replaced the

**Reparations  
Question  
Again**

**Communal  
Elections  
Favor Nazis**

**Election  
Results**

**Victories and  
Defeats**



Labor, was also re-elected. All the Conservative and National Liberal leaders were returned. The Labor chiefs, on the contrary, and the leading Trade Unionists who bolted from Mr. MacDonald were practically all defeated at the polls. Among these were Arthur Henderson, who succeeded Mr. MacDonald at the head of the Labor party, J. R. Clynes, former Home Secretary, Herbert Morrison, Sir Charles Trevelyan, former Minister for Education, and Miss Margaret Bondfield, former Minister for Labor. Thus, the reduced Labor representation has also been bereft of all recognized leadership in the new Parliament.

Both Mr. MacDonald and Mr. Baldwin affirmed that the victory of the National Group was not indicative of a triumph for the Conservatives. The former issued a statement thanking the voters for subordinating, "for the moment, party feelings and issues to the pressing national needs." His appeal had been for national unity, and it was on that basis that the electors voted. Stanley Baldwin, in his statement, declared: "This is no party victory. It is an emphatic declaration by the people as a whole in favor of national cooperation in order to restore the fortunes of our country." Philip Snowden, Chancellor of the Exchequer, who did not stand for re-election, stated: "The overwhelming majority of the National Government is not a party but a national victory." Speaking of his former Labor colleagues, he continued: "I do not rejoice at the disaster which has come to the Labor party. I regret it because the Labor leaders have brought this catastrophe upon themselves and their party by their folly, lack of courage in leadership, and their misunderstanding of the popular spirit. They hoped to exploit the unemployed for party advantage." Arthur Henderson, J. R. Clynes, and other Laborites were bitter in their denunciations of the "fraudulent devices" and the "deceptions" used by the Nationals in their appeals to the country. In the midst of their victory, the Nationals recognized the embarrassment that would come from such a large majority in Parliament, and the difficulty there would be in keeping so many dissenting groups united. Already, the extreme Conservatives were beginning their demands for high Protection, whereas the Liberals and Laborites were accepting Protection not as a policy but as an expediency that must be severely limited. The reorganization of the Cabinet was looked upon as the first test of the power of the diverse elements in the National coalition.

In the Dominions, the reactions to the British elections were felt immediately. Prime Minister R. B. Bennett, of Canada, announced that he held the Conservative victory a justification of the economic policy he advocated at the last Imperial Conference, and that the Canadian Government would summon the Imperial Economic Conference that had been postponed. The Irish Free State Ministry, traditionally hostile to Conservative policy, welcomed the National victory because it would give stability to the pound sterling and assist Ireland through its tariff policies. The Opposition against the Labor Government in Australia

felt itself strengthened, and looked to the new British Government for the promotion of Empire trade.

**Jugoslavia.**—A manifesto charging the Yugoslav Government with terrorism and manipulation of the present election campaigns was issued by the Croatian Peasant party and the Independent Democrats at Zagreb, Croatia. The new Constitution is described therein as a dictatorial measure imposed after three years of naked absolutism; and the Parliament which would be elected would be a "pure fraud."

**Paraguay.**—After disorders in which university students protested against the Government's policy in the Chaco boundary dispute martial law was declared, on October 25, until March 1. At the same time, the Paraguayan State Department accepted the invitation of Washington to send representatives there for a meeting on November 11 with Bolivian officials over the Chaco problem. Three days after these events President Jose Guggiari was forced out of office and his Cabinet resigned. The Vice-President, Emiliano Gonzalez Navero, became Provisional President and announced a new Cabinet on the following day to continue the Liberal party's administration of the Republic. The Liberals have governed Paraguay since 1906. Two of the old Cabinet members were retained, Foreign Minister Zubizarreta and Minister of Finance Gonzalez. The new Ministers are: Minister of the Interior (the Chief of the Cabinet), Luis Escobar; Minister of War and Navy, Dr. Luis A. Riart; Minister of Justice, Religion, and Public Instruction, Dr. Victor Rojas. The national situation was being watched with close attention by the neutral Governments endeavoring to further peace negotiations between Paraguay and Bolivia over Chaco: Colombia, Cuba, Mexico, the United States, and Uruguay.

**Poland.**—Several attempts were made against the life of the former Premier Pilsudski.—One of the greatest of political trials got under way Oct. 26 in Warsaw. Eleven leaders of the Socialist and Peasant parties were before the court on the charge of plotting the overthrow of the Polish Republic by force. Among these were Vincenzy Witos, three times Premier of Poland, Kiernik, Borlecki, former Cabinet Minister, and Lieberman, a distinguished lawyer. The trial was expected to continue for several weeks with excitement running high.

**Russia.**—The central committee of the Communist Youth party issued an urgent appeal on October 10 to all Communist Youth organizations to campaign for sending labor from the country to factories and construction camps. Difficulty was announced in meeting the tendency to drift from job to job, particularly from the industrial plants to the country.

Premier Molotov, as president of the recently formed

#### Statements and Comments

#### New President

#### Trial for Revolution Plot

#### Commonwealth Views

"Commission of Execution" to the Moscow and Leningrad Soviets, issued a statement on October 18 insisting on the improvement of living conditions for engineers. Various agencies were instructed to take immediate measures for such improvement. At the same time, German reports that the Soviet Government was beginning to default on its payments of interest on foreign government loans were vigorously denied by a number of writers in the Moscow press.

Engineers  
Aided

Campaign  
of Prayer

**Spain.**—On October 25, while the Holy Father offered Mass in St. Peter's in Rome "with the special intention that the great tribulations which affect the Church and the faithful people of the beloved Spanish nation shall cease," Msgr. Tedeschini, Papal Nuncio in Spain, celebrated Mass in the Madrid Cathedral for the same intention, and throughout the nation, not only in the great cathedrals of Seville, Toledo, and Castile, but also in the smallest village parishes, Catholics offered the Holy Sacrifice for the welfare of the Church. This mighty and concerted campaign was the result of the Pope's recent message to the Spanish people asking them to pray in unison with him for religious peace, and counseling (according to press reports) "a non-violent legal fight for the Church's contentions as to its rights." Meanwhile former Minister of the Interior Maura, a Catholic known as "the strong man of the Right," summoned Catholics to battle through the suffrage. Advising against any effort towards Constitutional revision, and asserting that the entire Spanish people was satisfied with the provisions which had decreed separation, Sr. Maura asked all Catholics to elect delegates who would initiate and put through new legislation authorizing instruction by the Religious Orders. "Millions of Catholics," he said, "who have refused to accept the Republic and go to the voting booths must change their attitude and make their undoubted force felt. . . . Let us be practical. The State cannot leave 1,200,000 Spanish children suddenly without educational facilities. . . . Let us . . . go to the polls and vote for delegates to push a new bill permitting Religious Orders to teach." Despite Sr. Maura's counsels against trying to change the Constitution, however, an incipient party calling themselves "Revisionists" conducted popular meetings and organized a campaign to force the Assembly to retract the anti-Church articles in the Constitution, and several thousand women sent a formal petition to Sr. Gil Robles, a Catholic Deputy, demanding that he work for revision of these same points.

On October 27, the Constitutional Assembly passed Article 49, which reads: "Legislative power resides in the people and will be exercised by a Congress of Deputies."

Bicameral  
Cortes  
Rejected

But before final adoption of this article, the Assembly rejected an amendment strongly supported by former President Alcalá Zamora and some eighty Deputies which would have created a Senate and added it as a second legislative chamber to the Cortes. By rejecting this proposal, mainly "because it would offer a reactionary opposition . . . made up of moss-backs and intellectuals," the Socialist

majority established the plan of a unicameral Congress.

**Turkey.**—The second Balkan Conference, attended by the delegates of six States, opened in Istanbul, on October 18, and was closed with a plenary session on October 26. Proceedings took place in an atmosphere of friendliness and good will save when a clash occurred between the Yugoslav and the Albanian delegates on the subject of minorities. A pact of arbitration and non-aggression among the several Balkan States was proposed as a solution. Resolutions were passed establishing an inter-Balkan Chamber of Commerce in Istanbul and an inter-Balkan Tobacco Bureau at Saloniki; also the right to retention of nationality for Balkan women.—The regime of King Zog in Albania was recognized by Turkey on October 26.

Balkan  
Conference

The  
Manchurian  
Affair

**League of Nations.**—On October 24 the Council by a vote of 13 to 1 passed a resolution calling upon the Japanese to withdraw their troops within the South Manchuria Railway zone by November 16. It then adjourned until that date. The resolution lacking unanimity, for Japan dissented, was technically merely a recommendation, though it was anticipated that the nations who voted for it, supported by the United States, would give it sanction by exerting their full moral weight towards making it effective. While China agreed to the League's plan, Tokyo made it plain that she could not do so. On the other hand, there were reports that she would seek direct negotiations with the new administrative bodies forming in Manchuria.

Calendar  
Reform

Owing to the disturbed condition of the world no very definite conclusions were adopted by the International Conference on Calendar Reform which met at Geneva, October 12 to 19. Stabilization of Easter was generally favored, with the Sunday after the second Saturday in April as the fixed date; and many delegates went on record as favoring a perpetual form of calendar. Opposition of various religious leaders, especially Jews and Adventists, to the thirteen-month perpetual plan caused hesitation.

Recently the Catholic German Chancellor, Dr. Bruening, met a hostile Reichstag with a new Cabinet and won it over. Next week, Joseph F. Thorning, Special Correspondent of AMERICA, will describe the scene and its setting in "The Triumph of Bruening."

"The Passing of a Monsignor" will be a touchingly told story of the death of one of those brave old priests who made the Church in this country. It is by Pascal Royal.

There is a new industry, "The Door-to-Door Industry." Its capitalists and salesmen will be described feelingly next week by Arthur D. Mc-Aghon, as well as its wares.

The article, "An English Martyr of 1680," by Dr. Purcell, was unavoidably held over.



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### Unscrupulous Banking

ONCE upon a time a man could start a bank by hanging out a sign. In a simpler age, this method did not work out so badly. Occasionally, it is true, the banker proved to be a rascal, and then the community mourned. More commonly, however, the banker was eliminated by a very simple process. The community took stock of him, and rated him for intelligence and probity. If he passed the test, his business became profitable. If he failed, the community passed him by, and the "banker" passed on to a more gullible town.

But these days are complicated. Except in some rural communities, the average depositor knows nothing about the character for intelligence and honesty of his banker. As a matter of fact, his "banker" may be a board, or a combination, or a branch of a financial institution in a distant city. At present, the depositor must rely upon State and Federal bank examiners. As 1,236 banks failed in 1930, and about 6,500 in the last decade, it is easy to see that in many cases he relies on a broken reed.

Yet today as always the safety of a banking house depends upon the character of the men who conduct it. Federal and State legislation can afford some security by prescribing the character of the activities in which a bank may engage, and, probably, it is better to have examiners, fallible as they are, than none. Could legislation afford some guarantee against the intrusion of stupid and dishonest men into the banking business, all would be well. But that, apparently, is what legislation has not done.

Writing in a recent number of a popular magazine, James Truslow Adams admits that many bankers are able, public spirited, and conscientious. Others, however, have introduced into banking, practices which justify the public "in its belief that the banking fraternity is lacking in a sense of responsibility as to how it performs functions vital to everyone." As an example, Mr. Adams cites the instances scored in these pages many months ago, of the dishonesty of commercial banks in dealing with the so-called "thrift accounts." Thrift accounts are, in fact,

the same as savings accounts, which the commercial bank is forbidden to receive. Some unscrupulous manager, however, conceived the idea of receiving them under this name, and his bank thereafter entered this field, with none of the restrictions legally imposed upon the savings bank for the security of depositors. The practice spread, and ended with a series of bank failures which deprived nearly a million depositors in the State of New York of their last penny.

No less reprehensible is the custom of some banks in underwriting and selling securities which, as they must know, have little or no value. It was this practice which caused widespread losses in a number of States, particularly in the South, in 1930. That some of these bank officials now face prolonged penitentiary sentences merely illustrates how often in these matters we lock the door after the horse has been stolen.

Legislation which requires directors to be such in fact, and makes them financially responsible for losses to the bank patron, incurred through their negligence or culpability, has been framed in many States. As a step toward making what is always a moral responsibility also a legal obligation, such legislation is highly desirable.

### Slow-footed Justice

IT is almost pathetic to observe that some members of the bar and press refer to the conviction of the notorious "Al" Capone as a triumph of justice. It is true that the man has been sentenced to spend some six years, allowing for good-time deductions, in the penitentiary, and to pay the costs and a fine. But there is a difference between a sentence imposed and a sentence served, and Capone's lawyers have not yet exhausted the last resources of their ingenuity.

Even granting that Capone's address for the next few years will be in care of Leavenworth, there is nothing in the case that suggests triumph. The man has been engaged for years in the manufacture and sale of liquor, and from this business, conducted in defiance of the statutes drawn by Mr. Volstead and department clerks in Washington, his chief income has been derived. But Capone has not been convicted on that charge. He faces jail because he failed to split his profits with the Government.

In any case, there is not much glory in shooting a wasp with a cannon. Capone defied the Government for years before any action whatever was taken. It was never seriously proposed to prosecute him under the Volstead Act. Indictments were found, it is true, but the Government thought that while it could not enforce Prohibition, it might possibly enforce its tax laws.

To be of much use in protecting the public, the machinery for punishing crime must be not only sure but swift. Our neighbor to the North is one of the best-governed countries in the world, and one reason, among many others, is that in Canada law breakers are not only caught, but caught soon, and punished soon. Years of adherence to this policy have created a public opinion to the effect that crime is a poor business.

With us an opposite policy creates a different public

opinion. No jurist in Canada could think of the Capone case as a triumph of justice. He would deem it a perversion of justice, and rightly, for slow-footed justice is usually exactly that.

#### Federal Lawlessness

**A** CONDITION has arisen in Michigan which may soon become common, if the agents of the Federal Government are not checked in their habit of disregarding law and order in the States in which they operate. The case which the Michigan authorities are now considering has only an incidental relation with Federal Prohibition. What they wish to establish is the right of the State to punish for the violation of State laws, without estoppel by the fact that the offender is a Federal agent. In itself, the question strikes deep, and roots itself in the now almost forgotten fact of the supremacy, within its Constitutional sphere, of local sovereignty.

On September 20, one Frank Ramsay was shot, when two Customs agents found him assisting a beer runner. One of the agents thereupon took the wounded man twenty miles across the city of Detroit, although his clothing was soaking wet and the night was cold, passing in his flight at least a half-dozen hospitals, to the Federal Marine Hospital, where Government surgeons treated him. This was a violation of Federal statute, since the hospital is restricted to marines in the service, and veterans. No report of the shooting was made to the authorities, as the State law requires, and the law was further violated when the surgeon failed to report that he had treated a gun-shot wound.

Not until October 21 did the case become known. Even then Congressman Robert H. Clancy was not able to obtain much information, for the Federal officials refused to surrender the agents, or to make any official statement. Unofficially, however, the Collector of Customs stated that Ramsay had been hurried away in secret, because he came of a good family, and wanted no publicity. Ramsay counters this by stating that he is not afraid of publicity, and that, as a matter of fact, when released, the Federal officials declined to prosecute him for any offense, although they had forced him to give bond.

On October 26, the State formally entered the case. A telegram was sent to Washington, demanding the surrender of all the agents concerned in the shooting. On the same day, the two physicians concerned appeared before the attorney for the State, George S. Fitzgerald, flanked by the Federal District Attorney, but they defied the State when Mr. Fitzgerald questioned them. Mr. Fitzgerald now proposes to lay the evidence before a grand jury, and discover whether or not Federal agents operating in Michigan may with impunity defy the laws of the State.

That Mr. Fitzgerald will be defeated is hardly open to doubt. In all similar instances, the whole force of the Government of the United States has been brought to bear to defend violators of the criminal codes of the States, and the States have not been permitted, generally, to try the cases. A Federal agent may take a girl of fifteen

into drinking dives, and worse, and should he commit a crime against childhood, the Federal Government will defend him. This is not speculation, but fact, for the case is now in the courts, although the Federal attorney objected, long and strenuously, on the ground that the offense was "trivial."

These continued affronts to the States strike at the very foundation of good government. The Federal Government in the role of a defender of crime is not a spectacle which conciliates respect for any kind of government. Had Ramsay been killed, it is quite possible that the agents would have buried him, without reporting either the death, or the interment. In that case, too, the Federal Government would have leaped to their defense, and all the powers of the Department of Justice—save the mark!—would have been ranged to save them from the merited consequences of their crime.

Is a Federal official, by the fact that he is employed by the Government, absolved from the obligations imposed by the law of the State? That is the issue in Michigan—and in every other State in the Union.

#### The Exceptional Child

**L**IKE the poor, the exceptional child is always with us. The poor are a challenge to our charity and sense of justice, and the exceptional child reminds us that as yet we have not worked out ways and means of training him for a useful place in his community. It can be done; but the child, if neglected, may become a social and moral menace.

It must be admitted, with regret, and, it is to be hoped, with a firm purpose of amendment, that Catholic school administrators are here at fault. For their remissness, there is palliation, but no justification. Up to the present, we have been obliged to struggle for the very existence of our schools; unaided by the State, and often hampered by unreasonable requirements, we have been satisfied when we could provide good educational facilities for the normal child. The child who failed to rate as normal, not because he was an idiot or a moron, but merely backward, "peculiar," in common parlance, we have—perforce, it may be—neglected. His place in the Catholic school was soon vacated by his translation to the public special school.

In this field, some State schools have done notably good work. But it is obvious that they are not the place for the Catholic child. He, in particular, needs the most careful teaching in religion, and every favorable opportunity to practise it, if he is to be made a social and moral asset. But, except in isolated cases, we have had nothing to offer him. He drifts away from us, and all too often we find him in his later 'teens in a reformatory or in the hands of the police.

At its New Orleans convention in 1930, the National Catholic Educational Association appointed a special commission, under the direction of Dom Thomas Verner Moore, M.D., Ph.D., O.S.B., to study the question of the exceptional child. No report, as far as we are aware, has yet been made, but as no better authority than Dom



Thomas could have been secured, we have no misgivings. At the 1931 convention of the National Conference of Catholic Charities, Dom Thomas pleaded for the establishment of clinics, supported by organized social service work, to deal with our exceptional children. Existing clinics, and many which will be organized in the near future, "not only have no religion, but are anti-religious in sentiment, and positively immoral in their code of ethics."

That we must establish our clinics admits of no doubt. That we can establish them is no less certain. Once they have recognized a need, our Catholic people have never failed to respond.

#### Dr. Ryan's Relief Plan

**F**ACTS of the gravest import at this time of financial crisis were brought out by Dr. John A. Ryan, of the Catholic University, in the hearings last week by the La Follette sub-committee. It is Dr. Ryan's belief that conditions with respect to unemployment are not improving, and that they will become worse during the coming winter. His own estimate of the number of the unemployed is between nine and ten millions, with probably as many more on part time. This means that of every three Americans, at least one is either destitute, or faces destitution.

If this estimate be correct, we have in unemployment the most serious problem which we have yet been called upon to solve. The President still clings to his theory that it can be solved by whole-hearted cooperation between all the agencies of relief in the cities and States, and that the Federal Government's part is merely to continue the public works it has already undertaken. Dr. Ryan takes issue with this theory. The resources of private charity, he contends, will be inadequate. The City of New York, he points out, is relying on a \$12,000,000 program to take care of 750,000 unemployed, and other cities are relying on funds that are proportionately smaller. To the city's fund, the State will add something, but not much. If New York is to be taken as a standard, it is fairly clear that the President is far too optimistic when he contends that here we have a local problem which can and should be cared for by the unaided local communities.

Dr. Ryan approaches the question in his usual forthright manner. He will be satisfied with nothing less than a five-billion-dollar bond issue to finance public works. If this sum seems huge, it must be remembered that destitution is unparalleled in this country, and that it promises to grow to larger proportions before many months have passed. But the first question turns on the ability of the Federal Government to finance this huge bond issue.

Dr. Ryan argues that the issue would be absorbed by the vast amounts now lying idle, for the simple reason that they cannot be profitably invested in manufacturing or public utilities. Interest on the loan would amount annually to \$200,000,000. Interest and amortization would be taken care of by increased taxes on the larger incomes and inheritances, and by a luxury-sales tax. The

fund would be administered by an emergency commission. By giving its first attention to road building and improvements, the elimination of grade crossings, reforestation, flood control, and inland waterway developments, the commission could provide employment for possibly 4,000,000 workers for six months. At least as many more would be employed in producing the material used by the Government workers, and so business and manufactures would be generally stimulated.

It is not contended that this plan would put an end to unemployment, but simply that the Federal Government is in a position to supplement local activities, and lessen an incalculable amount of suffering. Certainly, as Dr. Ryan contends, the plan goes much farther than any yet submitted.

The money thus raised is to be used for works in which the Federal Government may properly engage, and Congress will not strain its Constitutional limitations by authorizing the bond issue. One may regret the participation of the Federal Government in this field, not that it is unauthorized, but that it is necessary.

The alternative of a public-works program, we fear, is a loose appropriation, to be distributed by politicians. This would end in a dole, costly to the people in general, and of no great value to those who receive it. When Dr. Ryan sets the minimum figure at \$5,000,000,000 he may seem to exaggerate the needs of the situation, but this view will not be shared by those who know the facts. By itself, even that great sum would be too small. Joined with the local plans, it might suffice.

#### Peril in Waiting

**T**HE plan proposed by Dr. Ryan is economically sound, we think, as well as constitutional. It represents nothing less than what the Government ought to do in this great crisis. But that Congress will adopt it in time to be of any avail in the crisis, is, we fear, all but unthinkable.

This is regrettable, but we must take unpleasant probabilities into account. Our task this Winter is to make provision for the unemployed and their families, and if Federal aid is not to be had, we must plan to do our best with what can be secured in the local communities. It would be a fatal error to wait for Washington to act. Congress will not be fully organized before the first of the year, and even under favorable circumstances Federal aid would not operate much before Easter. It may be taken for granted that the Administration will have none of Dr. Ryan's plan. Some months ago, Secretary Mellon strongly repudiated the idea of a bond issue, and in this the President supports him.

Following the invitation of the Holy See, many of the Bishops have issued instructions on provision for relief work this Winter. It is our duty to support the Bishops to the utmost extent of our ability, in cooperating with the agencies designated by them. It will scarcely be possible for us to give adequate aid in all cases, but we shall be able to relieve some. If Federal aid comes, our hands will be strengthened. If it does not, we shall not be helpless.

## Bertrand Russell and Galileo

G. C. HESELTINE

A GOOD deal of attention has been paid to Mr. Bertrand Russell by Catholic writers and I have sometimes wondered whether, after all, since he is so wrongheaded, he is worth the powder and shot. I do not say this out of disrespect to Mr. Russell's ability or intelligence which are readily admitted to be high, but out of a suspicion that his fight is already lost and that a very strong tide has turned, slowly as yet, against all that he and his confreres stand for.

In his latest book "The Scientific Outlook," for instance, he gives himself away in the very first chapter. He discloses, without any shadow of doubt, that philosophically his judgment is gravely biased and rendered of little value by an unreasonable obsession. This obsession leads him to gross inaccuracies, scientific and general, and to serious misstatements of fact.

The first chapter opens with Galileo. The excuse that Galileo was the first of the modern scientists, because he used a particular technical device and based his scientific opinions on direct observation, is much too thin. It is only nominally, not actually, as the first modern scientist, that Mr. Russell puts him first in his book. The fact that nearly half the pages on Galileo deal with his conflict with the Inquisition, discloses the author's purpose, which is astonishing enough. Galileo as a weapon of the anti-Christian publicist has been abandoned for a long time, though a leading London daily newspaper did state quite solemnly a short time ago that he was burned at the stake.

He gives in full a translation of the sentence of the Inquisition in the year 1633. That sentence, assuming the translation to be accurate, shows that Galileo had been singularly provocative, had gone back on his earlier promise, and had resorted to very questionable tactics in the publication of his works. For all this, provided he would submit, he was to be punished by having his book prohibited, being imprisoned in the formal prison of the Holy Office, and being ordered to recite the Seven Penitential Psalms once a week for three years. The imprisonment was, in fact, only nominal, being commuted to retirement to the palace of the Grand Duke of Tuscany.

We know now that when the Sacred Congregation opposed Galileo and said that the earth was fixed and the sun revolved round it, the learned theologians were wrong on a matter of fact. We also know, if we wish to be strictly accurate, that when Galileo said the earth revolved and the sun was stationary, Galileo was also wrong. Modern astronomers do not consider the sun to be stationary. That, however, is a small point. It is much more important that we know that Galileo's proof of his statement was the *wrong proof*, so we need not be surprised that it did not convince the theologians. His chief argument was drawn from the tides, but even that involved only one tide daily, whereas there are two—a fact that was not unobserved by other scientists. Moreover, Galileo

opposed Kepler strongly on a point on which Kepler was later proved correct by Newton. When Galileo asserted that the earth rotated he was right, but he never put forward the right proofs, because he did not know them.

Now in exposing to the world the opposition of the Church to Galileo, Bertrand Russell does not disclose these facts. In that he is most unscientific; he is neither detached nor impartial; he is bigoted. Consciously or not he is relying on the ignorance of his readers to get his view accepted. He does not say, in discussing the attitude of the Church towards the scientist, that Galileo received a pension from the Pope and continued his studies peacefully for the rest of his life; he does not point out that the Protestant Kepler, who also had new and original views, was appointed Professor of Astronomy in the Catholic University of Bologna by the Pope.

Mr. Russell does not say that in judging the case of Galileo the theologians saw practically all the learned men of the day against Galileo, who produced only bad proofs. What would Mr. Russell think of the Royal Society if it accepted a claim to a revolutionary discovery, supported by bad proofs and opposed by every scientist of distinction? What would be the state of modern science if highly improbable theories were welcomed without hesitation against the experience and opinion of the scientific world? Mr. Russell does not ask that question. If he did he would see that the Church was safeguarding science by acting with proper scientific caution.

Again, the philosopher does not distinguish between the statements of the scientist, such as that on the Law of Falling Bodies, and those which stepped into the Church's domain. The heliocentric theory apparently conflicted with Scripture. Hence the bother. The theologians were rash and wrong in saying emphatically that the heliocentric theory was wrong and that the geocentric theory was right because it was in accordance with Scripture. Mr. Russell makes that quite clear. But this scientist and philosopher does not add, to make clear the true attitude of theologians towards science, that Cardinal Bellarmine wrote, after the decree containing the above error had been published: *I say that if real proof be found that the sun is fixed and does not revolve round the earth but the earth round the sun, then it will be necessary, very carefully, to proceed to the explanation of the passages of Scripture which appear to the contrary, and we should rather say that we have misunderstood these than pronounce that to be false which is demonstrated.* That sentence knocks the bottom completely out of Mr. Russell's particular case of the opposition of the Church to Galileo, and the reliance of the theologians on sacred books in opposition to the direct evidence of the senses. It takes the sting out of his sarcastic distinction between the spirit of induction and the spirit of deduction. Mr. Russell needs to be on surer ground before he can afford to indulge in sarcasm.



On the matter of the Law of Falling Bodies, Mr. Russell relates the story of how Galileo confounded the professors by dropping a ten-pound shot and a one-pound shot from the top of the leaning Tower of Pisa, in order to show that, contrary to the accepted Aristotelian theory, they would both reach the earth together. If Galileo did so he must have made a fool of himself, for the law can only be so demonstrated *in vacuo*. The resistance of the air would make the shots fall at a different rate. Mr. Russell cautiously says that they fell "practically" together. But imagine what a fool Galileo looked if he shouted to the professors that their teaching was nearly contradicted.

Mr. Russell's confidence in his case, his confidence (though it may not be intentional) in the assumption that the reader does not know when he is suppressing the whole truth (though it be through ignorance), leads him to what seems to be carelessness and is certainly inaccuracy of diction. We may fairly demand the most scrupulous choice of words from the scientist and philosopher. From his many similar statements we will take one: "Wherever it (the Church) has power, as in Ireland and Boston, it still forbids all literature containing new ideas." Now this is a statement which you can test scientifically by direct observation, the test can be repeated by any number of people, including Mr. Russell, to put the matter beyond reasonable doubt. I venture to prophesy that it will be found that the Church in Ireland does forbid *some* literature containing new ideas, it does not forbid *all* literature containing new ideas. The scientist's weakness or his enemy's strength has goaded him to slovenly expression, to exaggeration which is perilously near lying. Boston can speak for herself—she is probably laughing. Incidentally it will be found that most of the "new ideas" (such as that of using the sexual organs for pleasure instead of propagation—a favorite idea of Mr. Russell's) are not new but very old ideas.

Again Mr. Russell, who is not so ignorant of the Galileo affair as his omissions might lead one to suppose, tells us (thus correcting a common misconception) that "it is not true that, after reciting this obijuration, he muttered: *Eppur si muove*" ("and still it moves"). But he goes on to add: "It was the world that said this—not Galileo." It was, in fact, a single individual—not the world—who invented the phrase and foisted it on Galileo about a century and a half after his death. The world had nothing to do with it—only Mr. Russell's little world seized upon it eagerly and, until recently, quoted it exultantly. Does the scientist really need such a poor rhetorical trick? Does he need to write such a sentence, for example, as this: "As the rising sun scatters the multitude of stars, so Galileo's few proved truths banished the scintillating firmament of medieval certainties"?

We need not stress the points that the rising sun does not scatter the multitude of stars, or that Galileo did not prove his few truths, that Mr. Russell does not believe that there was any firmament about medieval certainties, that whatever these mysterious and undefined certainties were they did not scintillate, at least not in Mr. Russell's

eyes. We may grant that this sentence is meant to be rhetorical, though we may think that it only succeeds in being claptrap—a welter of words, meaning exactly nothing. But this sort of thing is interspersed amongst clear statements of scientific fact in such a way that few of the earnest, knowledge-hungry folk who read his works will be able to distinguish the claptrap from the commonsense, the rhetorical lie (such as the one about banning new ideas) from the simple statement of fact connected with it.

In this matter of Galileo Mr. Russell is either not acquainted with facts that are easily accessible, in which case he is guilty of culpable ignorance, or he deliberately suppresses them, trading on the ignorance of his readers. His works may do harm for a while; it is unlikely that they will endure. For though we can hardly call them unprincipled, they lack the principles essential to permanence. Mr. Russell would find those principles, if he should ever happen to look for them, in a most unlikely place.

### "Sweeps" for Irish Hospitals

ANDREW E. MALONE

WHILE the matter of "sweepstakes" in aid of hospital funds is still under discussion, doubts have begun to find expression in Ireland; it has now begun to seem to the Governors of Irish Free State Hospitals that the well of private subscriptions which previously maintained them is very likely run dry, and that when the present orgy of sweepstake enthusiasm has subsided the hospitals will have an extremely difficult time in raising the necessary funds.

Only a few weeks ago the Chairman of the Waterford Infirmary felt impelled to point out this danger. It was a great mistake, he said, to imagine that the hospitals participating in the sweepstakes were wallowing in gold. Within four years, which was the limit of their term, the sweepstakes would cease altogether; and in the meantime the number of participating hospitals reduced the amounts which individual hospitals received. With an increasing number of voluntary hospitals participating in the proceeds of each "sweep" the reduction would have been marked in any case, but with only two-thirds of the proceeds available for distribution among the voluntary hospitals the reduction might have consequences so serious as to bring about a serious crisis in hospital finance.

He went on to point out that the original aim of the Hospital Sweepstakes was to relieve the voluntary hospitals participating from the burdens of accumulated debt under which many of them labored, and to render possible the necessary improvements which that indebtedness made impracticable. He went on to remark that the Waterford Infirmary had received £45,529 from the "sweeps," and pointed out that at least as much more would be needed to make the institution's position secure.

It might seem reasonable, he said, to believe that such a further substantial sum would be forthcoming; but there were dangers to be considered. Will the "sweeps"

continue to enjoy their present popularity and comparative immunity? May not a rival scheme materialize from an unexpected quarter and offer more tempting prizes to the purchasers of tickets?

Even had the chairman of an important hospital not pointed to these dangers, the Irish public had some idea of their probabilities. A rival "sweep" has in fact come into being; and in Dublin itself. It is true that the tickets are not to be offered for sale in the British Isles, and that the intention was to offer tickets only in the United States. But the very existence of such a rival must necessarily withdraw a portion of the support from the Hospitals "Sweep" in that country. This new venture, the "Gaelteacht Trust," is intended to use its proceeds for the improvement of the social and economic conditions of the Irish-speaking districts of the Free State, which are at present receiving their share of the proceeds of the hospitals "sweep," and spacious offices have been opened in Dublin for the conduct of the business.

There was some vague talk of a ban on the venture by the Government, but proceedings in the courts made it clear that the method of conducting the business was within the law. The great fear, of course, is that "sweeps" for hospitals will be legalized in Great Britain, from which the Free State "sweep" at present derives the greater part of its funds.

In a year the participating hospitals in the "sweeps" have benefited to the extent of £1,270,020, which has been distributed among some twenty hospitals in all parts of the country. The first "sweep," on the Manchester November Handicap last year, realized £131,797 for the hospitals; the second, the Grand National this year, £439,858, and the third, on this year's Derby, £698,365. With each "sweep" the number of participating hospitals increased, so that only a few of the larger institutions now remain outside. One of the few, the famous Rotunda Maternity Hospital in Dublin, has reversed its policy, and intends to participate in the "sweep" following that now in process of organization.

The decision of this great institution to participate in the "sweeps" in future may mean a great change in the conduct and policy of the hospital, and it is already clear that some of its more prominent Governors will sever connections with its Board. The lure of the "sweeps" was too great, particularly after a particularly energetic effort to raise the necessary funds from private sources had failed.

With the sum of more than a million and a quarter pounds at their disposal the hospitals of the Free State have been enabled to clear themselves of accumulated debts, and have made improvements which bring them up to date in every respect; but this very fact may have devastating effects upon them in the future when the "sweeps" have either ceased altogether or fallen in their yield. The improvements will need maintenance, and the sources of private charity will have dried up!

One of the changes in local-government administration in the Free State was to separate the County Hospitals from the poor-law taint, and the controllers soon began

to clamor for their share in the proceeds of the "sweeps." So insistent was the demand that the Government found itself compelled to yield, and in future one third of the proceeds of the "sweeps" is to be allocated to rate-aided hospitals in all parts of the Free State. At first it was thought that the money so allocated could be used in reduction of the rates, but the Minister for Local Government has made it plain that this is not the case.

In a letter which was circulated to all County Health Boards the Minister stated that any sums which were made available from the "sweeps" must be expended as an addition to, and not in substitution of, the rates required for the proper maintenance of the County Hospitals.

In particular it was also suggested that the money should be used for the installation of up-to-date medical and surgical equipment in all hospitals. The allocation of a third of the proceeds of the "sweeps" to rate-aided institutions will not give very much to any one of these, but the diversion of such a large sum in the total will make a considerable difference to the amounts allotted to the increasingly large number of voluntary hospitals participating in the "sweeps."

That there is considerable annoyance about this aspect of the matter is undeniable, but the Ministers simply had to agree to the demands of harassed farmers who believed that they could divert some of the easily secured money to the relief of their rates. Despite the directions of the Minister on the expenditure of the available money, it will be clear to everyone that the "sweeps" funds, to the extent of one third, will in future relieve the rates of Free State counties. The County Hospitals would have had to be made efficient in any event, but now they will be made efficient out of funds made available from the "sweeps," so the rates will be saved at least that amount. That this is something quite outside and beyond the original scope of the "sweeps" will be apparent at once.

Some few of the most important hospitals in the Free State still remain outside the "sweeps" scheme, but they are having a very difficult time collecting the funds essential to their proper maintenance and functioning. The objection is in all cases the same: an objection to gambling on a great organized scale with the approval of the State.

There need be no doubt about the validity of the objection; at present the Free State seems to have a small "sweep" in almost every parish, and for almost every purpose. In these local "sweeps" the prizes are usually tickets in the Hospitals Sweepstake, so that inside the large gamble there has grown up a nation-wide system of smaller gambles. These smaller "sweeps" have always local objects to succor, but there can be no doubt that "sweeps" of all kinds are steadily draining enormous sums from the population of the Free State and Great Britain. With the experience of four years' "sweeps" at its disposal, it is now almost certain that the Government will think twice ere it renews its license for a continuance of the Hospitals "sweeps" beyond its statutory period.



## The Latest Doctor of the Church

WILLIAM I. LONERGAN, S.J.

ON October 28 Pope Pius XI officially added St. Robert Bellarmine, Confessor, of the Society of Jesus, to the "Doctors" of the Church. The title is given certain of the Saints—Bellarmine makes the twenty-seventh—because of the marked good that has come to the whole body of the Faithful from their teachings. It is Catholicism's recognition that learned men, especially those who join exemplary holiness to great knowledge, are most useful for religion, since they not only walk in the way of salvation personally, but as religious "teachers" usually occasion the return of very many souls to the truth.

When in the thirteenth century Boniface VIII honored four of the outstanding Latin Fathers (Ambrose, Augustine, Jerome, and Gregory the Great) with the title, he noted that it was the function of "Doctors" to enlighten the Church, to adorn it with virtues, and to form its manners. According to him, their word, made fruitful from on high, solves the enigmas of the Scriptures, unravels difficulties, clears obscurities, and interprets what is doubtful. After all, it would seem only fitting that inasmuch as the devil uses man's ignorance to destroy souls, those whose outstanding intellectual gifts have gained for them a glorious victory over our common enemy should be honored in the Church with a special triumph. Needless to say, the honor does not imply an ex-cathedra decision, nor does it amount to a declaration that no error is to be found in the Doctor's writings.

Obviously there is a certain timeliness in the Sovereign Pontiff designating another Doctor in our day. His decree is a challenge to those calumniators of religion who would represent the Papacy as despising science or intellectual progress. As a fact, though unflinchingly opposed to pseudo-science and falsehood, the Church has always helped, honored, and even consecrated learning. Her teachers have ever been at the forefront in correlating secular experimental knowledge and Divinely revealed truths. St. Augustine did this; so, too, Thomas Aquinas; so, too St. Robert Bellarmine. Each, in his own day, was charged by his enemies with being an innovator, a radical, ultra-progressive. But so long as their teachings did not contravene faith, the Church left them unhampered in the pursuit of their studies and the dissemination of the fruits of their learning. Bellarmine's adversaries even went so far as to secure a Papal pronouncement placing his "Controversies" on the Index, though this was never officially done and inside of a month the Pontifical decision was rescinded.

Technically the "Doctors" are classed as of the Eastern or the Western Church. St. John Chrysostom, St. Basil, and St. Gregory Nazianzen, all of the fourth century, constituted the original "three hierarchs" in the East. To these the Latins added Athanasius, to parallel in the Oriental Church their own original quartet, St. Ambrose, St. Augustine, St. Gregory the Great, and St. Jerome.

It was not until the pontificate of Leo XIII in the nineteenth century that the Eastern list was enlarged, when he conferred the title on St. Cyril of Alexandria, St. Cyril of Jerusalem, and St. John Damascene. Benedict XV, in 1920, brought the Eastern Doctors up to eight by giving the honor to St. Ephrem, Deacon of the Church of Edessa.

Since the early Middle Ages one Pontiff after another has added to the roll of the Western Doctors. St. Leo the Great, St. Peter Chrysologus, St. Isidore, St. Peter Damian, St. Anselm, St. Bernard, St. Bonaventure, and St. Thomas Aquinas all came in time to share the honor. Pius IX made Doctors of St. Hilary, St. Alphonsus Ligouri, and St. Francis de Sales; Leo XIII, of Venerable Bede; and the present Holy Father, of the great Spanish mystic, St. John of the Cross, and of St. Peter Canisius, the contemporary and brother-Religious of Bellarmine. St. Robert's promotion to the rank of Doctor marks the third time in the history of the College of Cardinals that one of their number has been so honored, St. Peter Damian of the eleventh century and St. Bonaventure of the thirteenth, being the others. Eighteen of the Doctors are Bishops and nine priests: St. Ephrem stands alone as a Deacon. The Benedictine Order has contributed to the Church five of her Doctors, the Society of Jesus two, and the Dominican, Franciscan, and Redemptorist Orders one each.

Canonically Doctors may be proclaimed either by an Ecumenical Council or by the Pope. Historically and in practice the honors have always been conferred in the latter way, the procedure consisting in the Congregation of Rites publishing a decree approved by the Pope extending to the universal Church the use of the Office and Mass of a Confessor in which the title *Doctor* is applied to him. Liturgically, Doctors have a "proper" Mass of "double" rank, with a specially appropriate Gospel and calling for the recitation of the Credo. The Introit which sounds its keynote is borrowed from the Mass of the theologian *par excellence*, St. John the Evangelist: "In the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: he clothed him with a robe of glory." But it is the antiphon in both Vespers of their Office that even more distinctly than the Mass prayers characterizes the Doctor: "O excellent Doctor, light of holy Church, blessed Robert, lover of the Divine law, make intercession for us to the Son of God."

Profound learning, eminent sanctity, and the official declaration of the Church are the characteristics that make a Doctor. Bellarmine's learning has been universally conceded; his holiness was definitely established when he was raised to the altars of the Church. The recent decree of the Holy Father is, therefore, only a formality that the Saint's devotees and admirers were expecting.

The propriety of the honor will scarcely be questioned.

Like his contemporary St. Peter Canisius, Bellarmine devoted his energies and his talents to combating the Protestant heresies of the sixteenth century and he stands forth amid a host of eminent schoolmen as preeminently a defender of orthodoxy. When only twenty-eight, like a young David he met and beat down the theologian-Goliath, Baius, attempting to propagate his erroneous doctrines that mixed Pelagianism and Calvinism with orthodoxy. Thenceforth and until his death at the age of seventy-nine, Bellarmine's voice and pen were used to combat falsehood. He was both versatile and scholarly and in a letter to the King of France Père Coton did not hesitate to compare him with the Church's valiant champion of the third century, St. Athanasius. A later judgment of Archbishop Goodier says of him: "What Albertus Magnus was to Aquinas, that was Bellarmine to the schools of theology and philosophy of later generations. For he was the meeting point of most theological reasoning that went before him; he was also the starting point from which most of our modern systems have come." The skeptic Bayle thus referred to him: "It is certain that no Jesuit has so honored his Order as Bellarmine, and no other has better defended the cause of the Roman Church, and of the Pope in particular."

Even more enthusiastically does the distinguished Vatican librarian, Cardinal Ehrle, write:

Rarely, indeed, are capacities such as he possessed for government, for administration, for teaching and preaching, for writing, and for the direction of souls, to be found combined in one man. He was the orator of universities and of the Papal Court, professor of almost every branch of theology, consultor of the majority of the Roman Congregations and of a Papal Legate, rector of the most important college of the Society of Jesus and superior of one of its largest provinces, Archbishop of Capua, and for twenty-two years a Cardinal.

There was scarcely a single important ecclesiastical affair of his age in which he did not take a leading part, the struggle with heresy, the reform of the Calendar and Breviary, the revision of the Vulgate under Sixtus V and Clement VIII, the great controversy between the Dominicans and Jesuits about efficacious grace, the assault of King James of England and his theologians on the temporal prerogatives of the Holy See, the events leading up to the first trial of Galileo—these were but some of the more prominent.

Whenever the Church needed a defender he was the first to come to her defence. He was always in the front trenches, always armed and vigilant, always ready to provide for the emergencies and requirements of the moment.

Of peculiar interest to Catholics in the United States should be the recent honor conferred on Bellarmine by the Pope because a whole school of modern scholarship finds in our Declaration of Independence and in the American Constitution and the principles continually enunciated by the founders of this government, a very intimate relation with his writings and a certain dependence, at least indirect, upon them.

Those who today fear Papal ambitions over Washington will get a decisive answer to their difficulties in what he wrote about the relations of Church and State. After laying down that the Pope, as Pope, that is, as the Vicar of Christ, has no *direct* temporal jurisdiction, he defends the traditional Catholic teaching that insofar as the regulating of temporal things is needed for the salvation of

souls, the Sovereign Pontiff has an *indirect* temporal power over Christian princes and their subjects. It is in line with this theory that, *jure divino*, the Pope's spiritual power *indirectly* extends to the ordering of the temporal affairs of Christian rulers who are his spiritual subjects so that he can forbid them to make laws injurious to religion, command them to abrogate such laws after they have been made, and even, if necessary, coerce them by spiritual means to do their duty.

Contemporary enemies of the Church continually malign the attitude of churchmen towards Galileo, in which connection it is well to recall the friendship that existed between the Cardinal and the great astronomer, and to note in the Saint's biography the interest Bellarmine took in his defense when he had his first difficulties with the Roman Inquisition.

Bellarmino's chief controversies were with the Protestants of his day. After four centuries, the contemporary decay in so many of the sects shows that the results of their errors which he foresaw have actually come about: individual authority that was substituted for ecclesiastical authority has brought religious chaos and the spirit of false independence in spiritual things that was fostered by the Reformation has been transferred to a kindred license in social, political, educational and other fields of human activity.

In times of religious distress God has His own way of raising up defenders of orthodoxy, men of supernatural prudence and wisdom, guided by His Holy Spirit, who by their learning and holiness will uphold revealed truth, and as one reads and ponders Bellarmine's writings one cannot but be convinced of his Providential position in the sixteenth-century religious disorders which in all propriety entitles him to the double crown which Mother Church has conferred upon him of Confessor and Doctor.

#### THE CANDLE

The candle I shall light for her  
Will burn upon the air:  
A tongue of spotless golden flame  
To pray a lover's prayer.

All goodness that my life might claim,  
The beauty of my dreams,  
Will be that candle's purest wax  
Thrown outward by its beams.

A slender tongue, a golden tongue  
That has no common speech;  
Yet, to the very feet of God  
Its wordless prayer will reach.

The prayer of love since time began,  
The fiery sacrifice  
Of lover for his best beloved  
Who is of paradise.

No idle gusty wind that blows  
Through some neglected nick  
Can dark the beauty of that flame,  
Or leave a smoking wick.

The smaller shrinks the candle's wax,  
Higher its beam is thrown:  
The candle I shall light for her  
Is quenched by God alone.

WILLIAM J. METER.



## The Fundamentalism of a Film Star

JOHN GIBBONS

IN most of the countries honored by my patronage and about which I have afterwards written interesting and charming books, the procedure is fairly easy. When in doubt hunt round for any tree with a bit of shade, sit down, and wait. But while there were certainly trees enough here, millions and millions of them, I wasn't so keen on the sitting down part, the climate of Lithuania on a winter afternoon hardly lending itself much to outdoor meditation. So unfavorably did it impress me that I was in half a mind not to write a charming book about the country. Indeed there was a doubt whether I should ever write anything at all.

Gelvonys, Vendziogala, Sirvintai, take your choice; they are all round that way and all the places have that sort of names. If you know where I was, you're lucky. I didn't. Only I wished that it had been somewhere else. Back in Jonava it had seemed a bit of jolly adventure jumping a truck when the men had made friendly noises at me, and then riding for miles and miles along an endless and desert road almost feet deep in semi-frozen mud without the faintest notion of where we might be riding to. But when at a tiny crossroad they had stopped and motioned me to get down in the middle of that wilderness, it didn't look nearly so jolly. Standing there for a moment solitary in a silent world of unpeopled grayness, I almost caught my breath in a panic of loneliness.

But the lane must lead somewhere, or why should they have pointed? And in a minute I was following the rough track as it wound between the trees. Millions of them, each sentry-straight. So that in the distant dimnesses there might have been figures leaping from trunk to trunk, themselves unseen as they spied upon me. Lithuania, I suddenly remembered, was the country in all Europe where the old paganism lingered longest. As late as the sixteen hundreds the Forest Demon was still being secretly worshipped in the depths of these awful woods. Somewhere in a book I'd seen a fanciful picture of the very last of the fetish priests, an old, old man all wrapped in skins, crouching high up in a tree as with evil, rheumy eyes he peered down the forest tracks for the coming of a stranger. And just to keep myself warm in that climate, I began to trot.

But of course the lane led somewhere, and in another mile I had come upon a smallish town. With a single bit of a main street where the sleet had churned into liquid mud and with a cobbled side-walk high above it. And as the few straggling electrics flickered into life, the townlet seemed to wake, parading itself up and down with aimless restlessness. Then as I stared round, one of the promenaders tried to speak to me, a young man with a heavily astrakaned overcoat and a derby hat almost big enough to fall to his ears. "English?" he said, and then his poor stock ran out, but to my "hotel" he pointed up some rickety stairs.

It was a Jew who kept the place, and half a lifetime

earlier it seemed that he had once been in the States, still painfully remembering his scraps of English. It was a mixture, and while he would fawn as he talked to me, he would style me "Boy" and "Boss" and things like that. Not a bit Ritzy. Nor was his hotel quite the Plaza, the kitchen being unpleasantly mixed up with other departments. And as soon as I had eaten all the food that I could stomach I was out again. The street now was more crowded than ever, young men and girls promenading endlessly for quarter of a mile and then turning on their tracks and promenading back again. There seemed nothing else to do. One little place I found where when you fell down some dirty steps there was a bit of a bar-room. One schnapps I had; it's a sort of a vodka and you're best without two. Then as nobody in the sullen knot of loafers even tried to speak, I turned and was out again. These countries aren't like the South.

Out in the street I found a new place, a sort of booth with obvious cinema advertisements. Only when I tried to pay at the box, the man couldn't understand what I wanted, till at the little trouble one of the on-lookers called out and the door opened and a woman came out. English she spoke, at least a sort of English, and in a moment I had paid and was inside the place. An awful show it was, Early American of pre-gangster date, Wild and Woolly Cowboys galloping thousands of infuriating miles. Four languages they have their titles in, Lithuanian, Russian, German, and Yiddish, and without being able to read one of them, I could have completely titled the thing myself in a single word. A silent film, of course, and really silent at that. No band, nor even a tinkling piano. But at all the places where there might have been music, the woman was beating time with her finger and swaying her body as though she were dancing.

She was next to me now, and when the lights went up at last I had a look at her. In the forties she may have been and thin and scraggy, with paint and eyestuff daubed all over her face. And for the moment I rather stared. Then in the oddest American accent that I'd ever heard she was telling me all about the film and about the actress who had once appeared in it. She was finished now, it seemed, and so and so was doing some other sort of film. She knew all the names and all the firms and everything about it, I gathered. Here in Lithuania of course it was so hard to keep up with things, but she did her best, getting the proper film papers mailed to her. If I liked, she would have one left at my hotel. And I realized that all the townlet knew all about me.

She was on the movies herself, she went on, only resting just now. But America, of course, was where she really belonged. By Perkunas, the Lithuanian God of Thunder, it struck me, as I watched her mince away from the door of the booth and looked at her haggard, painted face, that somehow I had managed to run into an oddity amongst lunatics.

Back in the place that called itself the hotel I meant to ask about her, but the Jew was busy now with his bar trade and I couldn't talk to him. Next time we spoke was in the morning, when it was a Sunday and I asked the way to Mass, though as he pointed one could hardly miss the church, with an enormous Crucifix outside which interested me, a very tall cross with a tiny Figure on it. Because in Southern Europe it's just the opposite, and in Spain it'll be a short thick cross almost covered by a large Figure. Then here underneath was a row of beggars, three women and an old man, all huddled up in dirty furs as they crouched in the filthy snow. As I passed in with a few tiny coppers, they held out their rosaries in token of the prayers they were going to say for me.

Being nervous, of course, of taking anyone else's seat I stood by myself at the back of the church. Rather wonderful some of the people were as they came in, with men in what looked like sheepskins and girls in costumes that somehow made one think of the East. The odd thing is that once there was a Lithuanian Empire which stretched very nearly down to Constantinople. For all I know, bits of the ancient ways may have survived in remote parts. I should have called this village remote.

Then very nearly last of all and just as the bell was stopping, one of the beggar women came in. The oldest and most ragged and toothless of the three it was. And she was leaning on the arm of my last night's Film Fan. I could see her better in daylight; a good forty five, I should think, and haggard and worn at that. But the odd thing was that no one now would have dreamed of taking her for a lunatic. One just forgot the ludicrous film-fan business. A dignified woman she looked, in a way almost gravely grand behind the wrinkles. And with an expression that somehow would have made most men look twice.

I at all events was thinking about her after church, and back at the inn I tried to pump my landlord. It was all nonsense, I supposed, and she never had really been on the pictures at all. I supposed all wrong. For though I can't get near that Jewish innkeeper's accent, this was the story he told me. Of a girl going out to the Promised Land in the early nineteen-hundreds, just as thousands more Lithuanians and Letts were emigrating in those pre-quota days. About twenty dollars the fare was then. Because my little host, publican, liquor seller, financier and everything else to the town, had lent the twenty. And got it back. Also there had been pictures, the old pictures when there were studios all over the States and before they all got centralized at Hollywood. For a Christian, she'd been a very beautiful girl, and so she'd got on them. No, he didn't know that she'd ever been the Star. But at least there had been much money; because as the town's money changer he had handled it as it filtered back home.

Much money, he said. Yes, Boy! He dared say that she wished she had it now. Only why on earth give it up and come back, I wanted to know! Between Broadway and Lithuania loomed an inexplicable gulf.

As the Jew answered me, he seemed for the moment somehow to change, as though the cringing, grasping

trader of this petty village was almost transfigured into the tribesman of the Testament of centuries ago. Hear, O Israel! That sort of feeling. He might have been declaiming. "We Jews," he said, "call it the Fifth Commandment; you Christians, I think, have it the Fourth. The woman's mother bade her come back; so she came. Is it then so strange to you?"

But who had the money? The beggar-woman mother, of course. And if there had been millions, she would still have been a beggar-woman. And her middle-aged daughter would still have obeyed her. A curiously primitive people, the Catholics of Lithuania of the back-of-beyond. Almost comically conservative about some of the Commandments.

But it did strike me as a pity that it happened in a village that I can't even pronounce. Now if she had been a Protestant in a civilized country and decently advertised by an enterprising pressman, she might almost have been boomed as an Eminent Fundamentalist. Only then of course nobody would have believed the story.

## ROMANCERO.

### I

Near Camelot where ladies wave  
Their small white hands to all the brave  
And darkling-browed who go  
On mounted palfries forth to war:  
Beneath the ancient iron door  
Two frail youths stand  
And far below  
One road leads outward to the sea  
And one leads in to land.

"The way is very long," said he,  
The younger and the fairer,  
"But narrower is the way you take  
And heavier the pack:  
And greater is the greater stake  
And guerdon to the bearer."  
And one went outward to the wars  
And one went back.

### II

Within the monastery gate  
Where silences like shade await  
The chiming's silver sound,  
Two ancient men with beards as white  
As candle-wax in pale moonlight  
Stood silent—one in furs,  
And one was gowned;  
And one of them had sandaled feet  
And one had spurs.  
"I loved a lady once," he said,  
And she was fair, and I was brave.  
I let my lost love down with hers  
Into her grave."  
"And I have loved above the dead,"  
The other said, "And greater guerdon  
The cross to him that bears:  
And I have borne above your love  
And loved above your burden;  
And mine has been the thorny crown  
That men have feared to wear."  
And one went outward to the night  
And one to prayer.

JOHN LOUIS BONN, S.J.



## Education

### Catholic Education Week

PAUL L. BLAKELY, S.J.

TEACHERS who are planning some special commemoration of American Education Week will find the program arranged by the National Catholic Welfare Conference, through its department of education, very helpful. Similar programs have been issued for some years by the Conference, but the 1931 program differs from its predecessors in grouping all the exercises around the one central point of Catholic Action. This is an excellent idea, since it stresses the obvious, but often forgotten, connection between the Catholic school and action that is genuinely Catholic. Perhaps it will also remind us of the fact that whatever Catholic Action we may hope for in the future, depends upon the support which we give to the schools, colleges, and universities of the present. The references here given were compiled, with the exception of a few which I have added, by Dr. Charles N. Lischka, assistant director of the Conference's Department of Education.

MONDAY, NOVEMBER 9, 1931

#### THE MEANING OF CATHOLIC ACTION

"Catholic Action is the participation and the collaboration of the laity in the apostolate of the Hierarchy."—*Encyclical Letter on Catholic Action*.

1. Catholic Action is interior living of faith and virtue, and external expression of that faith and virtue on the part of the individual in private and public life.
2. Catholic Action is the individual's participation in the work of any given Catholic society or organization.
3. Catholic Action in the widest sense is the collaboration, in harmonious union under the guidance of the Hierarchy, of all Catholic individuals and organizations for the maintenance and extension of Christ's reign.

References—Encyclical on Catholic Action (N. C. W. C.); Catholic Action Defined by Pope Pius XI, *N. C. W. C. Review*, March, 1929; Pastoral Letter of American Hierarchy, 1919 (N. C. W. C.); "Problem of Lay Cooperation," Parsons, *AMERICA*, Nov. 9, 1929; "The Lay Apostolate," *AMERICA*, Feb. 21, 1925; "Catholic Action," Campion, *The Catholic Mind*, March 8, 22, 1931; The Lay Apostolate, Harbrecht (Herder); "Tasks of Catholic Action," *Central-Blatt and Social Justice*, April, May, 1930; "Catholic Lay Action," Stuart, *The Sign*, April, 1929; "Teaching Youth to Spread the Faith," Russell, *Thought*, Sept. 1930; "What Catholic Action Means," O'Leary, *Columbia*, Oct. 1929; "Apostolate of the Laity," *Truth*, July, 1930; Archbishop McNicholas' Sermon at N. C. C. M. Convention, *N. C. W. C. Review*, Nov. 1929. Other articles in *N. C. W. C. Review*: "Catholic Action and the Family," Jan. 1930; "Bishop Byrnes' Convention Sermon," Oct. 1929; "Guiding Thoughts on Catholic Action," Jan. 1931. "Catholicism Today: The Situation and the Challenge," Przywara and Lischka, *Catholic Educational Review*, March, 1931. "Sodality Social Significance," McGoldrick, *AMERICA*, July 4, 1931; "The Pope and the School," Blakely, *AMERICA*, July 18, 1931.

TUESDAY, NOVEMBER 10, 1931

#### CATHOLIC ACTION AND SCHOOL SUBJECTS

1. The Study of religion as a preparation for Catholic Action.

2. Examples of Catholic Action from history.
3. Lessons in civics that illustrate individual and organized Catholic Action.
4. The relation of other school subjects to Catholic life.

References—Teacher Tells a Story, Hannan (Benziger); Religion, a Secondary School Course, Campion (Sadlier); Religion Outlines for Colleges, Cooper (Catholic Education Press); The American Nation, Purcell (Ginn); Civics Catechism (N. C. W. C.); Pioneers and Patriots of America, Furlong (Sadlier); "Aim of Catholic Elementary Education," Johnson, *Proceedings of National Catholic Educational Association*, 1925, and *Catholic Educational Review*, May, 1925; "The Law on Education," Blakely, *AMERICA*, Sept. 12, 1931.

WEDNESDAY, NOVEMBER 11, 1931

#### CATHOLIC ACTION AND STUDENT LIFE

1. Religious and devotional activities; for example: sodality, retreat, mission crusade.
2. Intellectual activities; for example: debating society, literary guild, apostolate of the press.
3. Social and recreational activities; for example: social gatherings, athletics, scouting.

References—"How Students Promote Catholic Action," Cummings, *N. C. W. C. Review*, Feb. 1930; "Schools and Catholic Action," *Irish Monthly*, Dec. 1930; "Student Sodalities as Leaders," O'Hearn, *Catholic Mind*, April 22, 1930; "Catholic Action Program of Trinity College," *N. C. W. C. Review*, March, 1931; "Students' Spiritual Leadership Convention," *N. C. W. C. Review*, Aug. 1930; Play Fair, Cooper (Catholic Education Press and N. C. W. C.); The A. B. C. of Sodality Organization (Queen's Work Press); "Catholic View of Collegiate Sports," McLarney, *Dominicana*, Dec. 1930; "Modernity in Education," Heseltine, *AMERICA*, October 31, 1931.

THURSDAY, NOVEMBER 12, 1931

#### CATHOLIC ACTION AND THE HOME

1. The home as an agency of moral, mental and physical education.
2. Special opportunities of children for Catholic Action in the home.
3. The home as one of the most important factors in united Catholic Action. Without the family there can be no civil society; but without Catholic Action in civil society, the influence and dignity of the Catholic family can not be maintained.

References—Encyclical on Christian Marriage (N. C. W. C., *Catholic Mind*, Paulist Press); Pastoral Letter of the American Hierarchy, 1919 (N. C. W. C.); "Catholic Action and the Family; a Symposium," *N. C. W. C. Review*, Jan. 1930; Social Service, Outlines of a Unit Course (N. C. W. C.); The Parent Educator (N. C. W. C.); Developing Character in Our Children, Sister Mary (N. C. W. C.); An Introductory Study of the Family, Schmiedeler (Century); Health Through Will Power, Walsh (Little-Brown); The Catholic Home, Alexander; The Home World, Doyle; "The Worm that Talked," Blake, *AMERICA*, August 1, 1931.

FRIDAY, NOVEMBER 13, 1931

#### CATHOLIC ACTION AND ECONOMIC LIFE

1. The obligation of proper preparation for a profession, trade or avocation.
2. Study and application of Catholic social principles, in the light of the Encyclicals on Labor.
3. Catholic economic action as exemplified in the activities of the N. C. W. C. Department of Social Action, the Central Verein, the Catholic Conference on Industrial Problems, the Catholic Rural Life Conference.

References—"Vocational Guidance," Carroll, *Catholic School Journal*, Sept. 1930; *Proceedings of the National Catholic Educational Association*, 1930; "Catholic Schools and Religious Vocations," Dougherty, *Ecclesiastical Review*, Dec. 1929; *My Life, What Shall I Make of It* (International Catholic Truth Society); Encyclical on the Condition of Labor; Encyclical, Forty Years After; Civics Catechism (N. C. W. C.); *Central-Blatt and Social Justice*; *N. C. W. C. Review*; "Fascism and the State," Wiltbye, *AMERICA*, July 18, 1931.

SATURDAY, NOVEMBER 14, 1931

#### CATHOLIC ACTION AND CIVIC LIFE

1. Knowledge of the rights and duties of citizenship.
2. Acquaintance with civic institutions of the community, and State and nation.
3. Religion as the highest motive for the performance of civic duties and for participation in approved civic movements.

References—Civics Catechism (N. C. W. C.); Pastoral Letter of the American Hierarchy, 1919 (N. C. W. C.); a Catechism of Catholic Education, Ryan (N. C. W. C.); Education for Citizenship, Dunney, *Proceedings of the National Catholic Educational Association*, 1921; Contribution of Catholic Education to American Life, Johnson (N. C. W. C.); The Elements of American Democracy (N. C. W. C.); The American Citizen, Lapp; "But Is It Education?" *AMERICA*, August 1, 1931.

SUNDAY, NOVEMBER 15, 1931

#### CATHOLIC ACTION AND RELIGIOUS LIFE

1. Attendance at Mass and frequentation of the Sacraments.
2. Prayers and devotional practices in the home, and participation in various religious observances.
3. Active membership in church societies.

References—The Mass and Catholic Action (N. C. W. C.); "First Steps in the Following of Christ," Walsh, *Placidian*, July, 1931; "Laymen in the Church: Liturgical Movement and Catholic Action," Michel, *Commonweal*, June 4, 1930; *Orate Fratres* (Liturgical Press, Collegeville, Minn.); "The Liturgy as a Form of Educational Experience," Johnson, *Catholic Educational Review*, Nov. 1926; "The Family and Catholic Action," *N. C. W. C. Review*, January, 1930; Christ and the Catholic College, Sheehy (Wagner); Christ in the Christian Life, Duperray-Burke (Longmans); "A School of Catholic Action," Bittner, *AMERICA*, September 12, 1931.

This program is merely suggestive, writes Dr. Lischka, and suitable adaptations can be readily made. It is merely intended to be used as an aid to the teacher in familiarizing our young people with Catholic Action and the obligations which it imposes upon all who would be Catholics in fact as well as in name.

#### I RENDER PRAISES

Another generation than my own  
Bequeathed the story that your morning face  
Was like a flower. I trust the tale, who've known  
At noon and afternoon, your steadfast grace.  
Before this luster almost time has faltered  
At his notorious business, year by year  
His tiny progress has so gently altered,  
The blossomy indications persevere.  
Not for enduring and triumphant beauty  
And time's defeating, do I render praises,  
But that the high, discarded word called duty  
Becomes a flag your sturdy spirit raises:  
That there can be beneath a gracious manner  
So quiet a conqueror with so old a banner.

ANNE BLACKWELL PAYNE.

## Sociology

### Pampering the Patient

JOHN WILTBYE

IF you wish to be a good doctor, you must pay as much attention to *Heilkunst* as to *Heilwissenschaft*, and perhaps more. I was wholly unaware of this manner of stating the problem, until I read an address made at the Harvard Medical School last November by Dr. David Riesman, professor of clinical medicine at the University of Pennsylvania. But it means simply that the physician who relies on laboratory methods (*Heilwissenschaft*) alone, soon grows to look upon the patient as merely another kind of bug. The physician who takes what the laboratory can give him, but remembers that his first work is to *heal* the sick (*Heilkunst*), treats his patient as a human being.

I wish that this address, republished in *Science* for October 16, could be made a text in every medical school. Most of all do I wish that it could be translated into words of one syllable, and read to the internes, nurses, and orderlies in our hospitals. Its wisdom demands, it seems to me, precisely what very many of our hospitals do not even know that they lack.

Let me say here that only once have I been a patient in a hospital. I look back to that period as to a sojourn in a land of milk and honey. Between the ministrations of Sister Claudia by day, and the ministrations by night of a gentleman whom I shall call Bill, because I do not remember his name, I grew so fond of my surroundings that more than a hint was required to get me off the premises. Bill would agree with anything I chose to say; with the diplomat's art he would match my instances by others not quite so remarkable; and best of all, he had the habit of drawing near to my couch at frequent intervals during the night with a foaming bowl of milk, eggs, and pre-War rye, spiced and hot. After three or four visits, accompanied by Bill's soothing conversations, I would feel like the King of Sheba.

But this, I think, is an exceptional experience. Being gifted with friends who are continually developing the most varied aches, pains, and breaks, I have walked miles of ward, and have been ushered into many a sick room. On the basis of these experiences, I propose to offer a few observations.

First of all, every hospital has on its staff of internes, nurses, and orderlies, respectively, at least one half-wit. I do not mean a half-wit developed to the omega of his intellectual capacity, but a stunted, dwarfed, checked half-wit; one who if he possessed a great deal more sense might possibly be rated as a moron. That is why I remarked that I favored reading Dr. Riesman's paper to them in words of one syllable; and at that it might fail to register.

The favorite habitat of the half-wit, however, is the sanitarium for tubercular patients, and a little thought will show why this must be. It is supremely important that here the patient preserve a bright, cheery, hopeful frame of mind; hence the sanitarium engages a number



of the defective, whose bearing and words, as internes or attendants, are excellently calculated to nag and fret the patient, and, if possible, reduce him to a state of rage or melancholy. *Crede experto*. I have seen sanitariums whose personnel, if described in the language I have used, would be grossly over-praised.

In the tubercular sanitarium, *Heilkunst* is an unknown word, and how many on the staff know what *Heilwissen-schaft* means, is open to doubt. The one purpose in these institutions is to expel the tubercle bacillus from the premises, and that is a worthy aim, unless the treatment adopted for the expulsion makes the patient a physical wreck or a neurotic. Not much cheerfulness can be maintained by the patient when the daily order is almost exactly that of Sing Sing. I have never been able to understand why the calm, well-balanced patient gets precisely the same information about his condition as is given the Calamity Janes; that is, no information at all. I am well aware that it is not always advisable to tell the patient that he is about to die. What I object to is the silly reticence when the patient is getting well. I knew one patient, permitted by a dolt of an interne to believe herself quite unimproved, until the very day she was informed she might return home, and that although dismissal had been ordered nearly a week before. Nor is much gained when a patient is dismissed, free from tuberculosis, but suffering from some serious internal derangement, or a psychosis.

I have in mind two cases of this kind. One, a woman, has been under the care of neurologists since she left the sanitarium, nearly a year ago. The other was obliged to undergo a series of operations because of conditions allowed to fester, literally, while he was in the sanitarium. Plain symptoms, the surgeons claim, either were not noted, or their warning was completely disregarded. Free from active tuberculosis, this man will probably be an invalid to the end of his days.

Are such cases rare? I do not think they are. Not all the fault lies with the nurse, although the wrong kind of nurse can undo in ten minutes what the physician has built up in a laborious year. The graver fault usually lies with the interne.

The typical interne is an unlicked cub whose veneer of culture, if he ever had even that, has been worn through by the rough and tumble of four years at a medical school. Only here and there will you find one with the temper of the Good Samaritan; most internes look on the job as a meal ticket, or an opportunity for laboratory work. This might be borne with, or corrected, were the interne carefully supervised by humane and skilful physicians, but, as far as I have been able to observe, alert and helpful supervision is the exception, not the rule. In the meantime, the interne can all but get away with murder, and sometimes he can. "I cannot live without pity," quotes Dr. Riesman, "if I am to become a doctor." To put persons who, though poor and of no social consequence, are sensitive and clean-minded, under the alleged care of a vulgar, uncouth interne, is an outrage on the medical art, as well as on decency. Yet, provided that he keeps out of jail, most hospitals

are satisfied. How many demand high moral and cultural standards from the interne? Like the priest, the physician ought to be a gentleman, in every sense of that fine phrase, since only the high-minded should be permitted to deal with suffering and erring humanity in these its most pitiable aspects.

Assuredly, we need a larger infusion of intelligence, sympathy, and common sense in our hospitals. The layman does not ask the impossible. He knows very well that not every patient, especially in a city institution, can be provided with private bath and a sun parlor. What he may rightly demand is that every attendant in every hospital, from the chief-of-staff down to the rawest orderly, be drilled on the principle that he is there to take care of the patient, first, last, and always; and if the employe cannot act on that principle, that he be dismissed.

Unfortunately, the regime of the general hospital often supports the job or laboratory idea. I cannot, for instance, escape the conviction that meals are not served at the time that best suits the patient, but at the time that causes the staff a minimum of inconvenience. That exactly reverses the proper order. A third-rate restaurant can provide a hot meal, but first-rate hospitals specialize in luke-warm coffee and cold boiled eggs, for employes object to the work that decent service requires. Until hospitals rise to the stage where they take as a matter of course the policy of patient first, and everything else as it can be fitted into the day, *Heilkunst*, if not *Heilwissenschaft*, will remain at a low ebb.

"In his medical course, as at present constituted," writes Dr. Riesman, "the student learns too little about the care of the patient." Proper care of the patient demands more than a knowledge of medicine as a branch of biology. The sick man is not a specimen to be stained and put under a microscope, but a human being, never more full of fears and worries, never more in need of intelligent, strengthening sympathy, than "when the blood creeps and the nerves prick and all the wheels of being slow." Science cannot minister to him, unless it be joined with art. Were our medical schools to institute courses on pampering the patient, we should have more hospitals, such as that which pampered me, with regiments of Bills to lighten with foaming bowls the leaden hours of the night—and physicians would sign fewer death certificates.

#### DIVORCED

Now two an ocean failed to separate,  
As one in spirit, they communed on bread  
Not tangible, are aliens, though they tread  
The selfsame streets, or wearily await  
New dawns between familiar towers. Their eyes  
Are watchful, ever hungry for the sight  
Of one they dare not meet; while their minds indict  
Remorseful hearts that burn and agonize.

Is there no miracle which can restore  
These strangers to their forfeited domain,  
Alleviate their penalty of pain,  
Retract the bitter, two-edged words they swore?  
No answer from a desolated street  
Haunted by sounds of unreturning feet.

LOUISE CRENSHAW RAY.

### With Scrip and Staff

**B**OSSUET, the eagle of the pulpit, expressed on one occasion the wish that he could erase the greater part of his youthful years not because they had been wantonly spent, but because he judged them a waste of time. Wise as was the admonitor of kings and counselors, I cannot go with him on this point. Childhood and youth have their own right to existence. They are not to be measured merely by their utility as a preparation for later years. The child, like the flower, has his own perfection, and is not to be seen solely as the forerunner of mature fruit.

Instead of erasing our early years, however, most of us would gladly have the opportunity to turn back the hands of the clock, were it but for six months, and live over again years or moments in which we have failed. No wish more futile, you will say. Evidently. Not only futile, but inconceivable, in spite of all juggling that Mr. Einstein can accomplish with his four-dimensional space. That fourth dimension, if time be such, admits of motion only in one direction.

Yet in the extra-dimensional world of the supernatural order, there is possible a retrogression. By means of it we can actually turn back, as it were, the hands of the clock, and re-live our lives. Through the gaining of indulgences the Christian succeeds in making good the past in a way beyond the dreams of a Bellamy or a Wells. For the healing of human life by indulgences not only makes good for that quota of direct, recognizable punishment which is due to us for our forgiven sins, but we repair those millions of subtle lesions in life's fabric that are involved in sin's consequences. Penance, and that participation in meritorious penance which the gaining of indulgences bestows upon us, establishes the convalescence of the spiritual life. But since that life is lived in a physical world, and is lived in a social world, with its innumerable relationships, the penance—or the indulgence gained by one individual—involves the convalescence of all visible society, its influence reaching out to the uttermost limits of the community of mankind.

As the leaves fall on All Souls Day, and our thoughts turn to the coming winter of suffering for the poor, might we not plan, besides material relief, also to gain as many indulgences as possible during the month of the Holy Souls? Since sin has poisoned the social fabric, must not penance repair it? And since we cannot be satisfied each with our own feeble contribution of personal penance, precious as that is in itself, should we not enlarge indefinitely its scope by availing ourselves of the merits, the prayers, labors, and sufferings of the whole Communion of Saints, placed at our disposal in the Church's Treasury?

**T**HE constructive side of penance is little understood by the modern world. In her latest novel, "The Wild Orchid," Sigrid Undset has her central character, Paul Selmer, observe as he reads from a Catholic prayer-book the *Te Deum* and the *Miserere*:

From novels and plays and the like he had got the impression that the *Te Deum* was a sort of triumphant yell which Catholics are in the habit of uttering when they have had a real good time

with a Saint Bartholomew or have put to death a few recreant noblemen, while the *Miserere* was more appropriate for the burning of heretics or the immuring of nuns who have kicked over the traces.

Of course he had no notion of more than the opening words of them. But they turned out to be quite overpoweringly beautiful. Least of all had he expected that the *Te Deum* should end as a humble prayer. . . . But the *Miserere* ended, if not exactly triumphantly, at any rate in a strangely high-spirited and cheerful strain—something about, then shall my mouth proclaim thy praise, and that the walls of Zion shall be built up again and the people shall offer sacrifices on the altars.

Yet the merit of this doctrine is not in the mere fact of its beauty, or its originality. It is the truth, the factual, objective truth of Christianity that counts. Says the still doubting, but logical Paul Selmer in his conversation with the young Lutheran pastor:

Unless the originality of Christianity consists in its asserting that a man who lives in Judea at a definite historical date was God Himself, who had incarnated Himself in a virgin's womb and stayed on earth such and such a time in order to point out this and that to the men He had Himself created—the lilies of the field, for instance, and the right and wrong in their way of thinking about him and His Kingdom, and the way to treat their wives and their debtors and people who fell among thieves—then I don't know that there is anything original in Christianity. It is not that the Sermon on the Mount is so entirely without a parallel, but that Christ's death and resurrection are supposed to make it possible for us to realize the teaching of the Sermon on the Mount, instead of having a more or less Platonic fancy for similar ideals.

In these few words is indicated the contradiction between the Catholic and the humanist (in the religious sense) position. Not as symbols, but as facts, the doctrines of Christianity have their value. It is because indulgences make available for us the *fact* of penance, that they offer a profound remedy for the ills of our times.

**C**HILDREN are not interested in symbols, they are interested in facts. They want to know not whether the story is merely beautiful but whether it is true. It is this directness of the child's vision which makes the Kingdom of Heaven of such, and closes its entrance to those who lost that simplicity of mind.

Such was the straightforward mind of a young lad in Liverpool, England, told of by the *Catholic Times*:

A Catholic Bible has been presented for use at the Glossop Borough and County Police Courts and the Glossop County Court by James Denis Barlow, a Marple Bridge boy.

He asked, when giving evidence in a larceny case at the County Police Court, to be sworn on a Douai Version. The Court did not possess one, but he proudly pulled one out of his pocket and took the oath on that. After the Court, he presented the Bible to the Magistrates.

"Children tell the truth," says the old German proverb; although "children don't talk about what they don't know." There would be vaster more real learning in the world were there more scholars with a child's humility of mind. As it is, the greatest scholars, as has been often pointed out, are frequently the most humble.

**I**N the name of innocent childhood the Most Rev. Rafael Guizar Valencia, Bishop of Vera Cruz, in Mexico, sent on July 25 a burning protest to the persecuting Gov-



ernor Tejeda, for the murder of two priests in the presence of 2,000 children, assembled in the Church of the Assumption, in the city of Vera Cruz. The Bishop offered his own person for martyrdom if thereby such deeds could be stopped; but in vain.

Yet a graver contempt for childhood is manifested when the school teachers of Tijuana are compelled to distribute atheistic handbooks to their pupils, as was related on October 16 by the N. C. W. C. News Service. Two hundred parents protested against this inhuman measure.

**W**ERE there more child-vision, there would be more thought of Paradise, and less cowardice to take the means that lead there: less fear of penance, more appreciation of grace. Rendering the words of Charles Péguy, we may say:

Paradise is more flower-laden than spring.  
 Paradise is more grain-laden than summer.  
 Paradise is more grape-laden than autumn.  
 Paradise is as everlasting as winter.  
 Paradise is more sunlit than midday.  
 Paradise is more starry than night.  
 Paradise is more rigid than frozen December.  
 Paradise is softer than the soft month of May.  
 Paradise is more secret than a walled garden.  
 Paradise is more capital than the capital.  
 Paradise is more peopled than the metropolis.  
 Paradise is more desert than a plain in midwinter.  
 Paradise is public, and he who wishes may come and drink there.  
 Paradise is cooler than the cool breeze of dawn.  
 Paradise is more burning than noon-tide.  
 Paradise is calmer than the evening.  
 Paradise is as eternal as the Creator.  
 Paradise is bloodier than the field of battle.  
 Paradise is ensanguined with the Blood of Jesus Christ.  
 Paradise is the kingdom of kingdoms.  
 Paradise is the final resting-place.  
 Paradise is the seat of justice.  
 Paradise is the shore of glory.  
 Paradise is fairer than an apple orchard.  
 Paradise is flakier than a snowstorm.  
 Paradise is more forbidding than March.  
 Paradise is more budding than April.  
 Paradise is more blossomy than April.  
 Paradise is more honeyed than May.  
 Paradise is more hospitable than an inn.  
 Paradise is more guarded than a prison.  
 Paradise is the abode of the Virgin.  
 Paradise is mankind's last home.  
 Paradise is the Throne of Justice.  
 Only pray God that our road may end there.  
 The road which we have been traveling for nineteen-hundred years.  
 Paradise is the inn with the very fair sign before it.  
 For that sign reads: "At the Cross of Jesus."  
 This eternal sign is hung over its door.

THE PILGRIM.

## Literature

### Catholic Masterpieces

FREDERIC THOMPSON

**O**N September 19 and on October 24, there appeared in AMERICA most interesting articles on the absence of, and obstacles in the path of, modern Catholic masterpieces of literature. These two articles so excellently expressed, on the one hand the theoretical difficulties, and on the other hand the theoretical opportunities for the production of such literature, that it may seem rather unnecessary for me to come along and make a crowd. But I believe there is a little room to wedge in a short factual review of the state of Catholic literature at present, and this, I hope, while it will show that there is plenty yet to be done, that there is still ample need and ample opportunity for the enterprise of our writers and publishers, will evidence that splendid achievements in Catholic literature are being made, that we are well along in the accomplishment of that which so many articles in our press have been urging and planning for, the creation of and a wide public acceptance of literature which is representatively Catholic.

It is most encouraging to note that Catholic literature which is of the highest artistic qualifications, is within recent years attaining to the ranks of best sellers. This is a tribute not only to the intellectual and emotional fairness of that part of the American public which is non-Catholic, but also to the culture of the American people as a whole. An immediate specific instance is the general agreement of best-seller lists, that "Shadows on the Rock," Willa Cather's novel of thoroughly Catholic life in old Quebec, and of thoroughly Catholic spirit in its estimate of values, is, and has been for some months, leading the field. No less notable, was the similar character and success of Miss Cather's earlier novel, "Death Comes for the Archbishop." And the success of these books must be measured not only in the one dimension of the widespread sales directly following upon publication, but also in their sure attainment to that solid dimension so highly prized by publishers and so rare in our times, of literature of permanent value which is read by new generations year after year. This is no mere unsupported, wishful statement, but one which is attested by the practically unanimous opinion of critical comment on Miss Cather's work in all the newspapers and magazines and books of literary analysis in our land.

A like agreement, second only in quantity of praise, has marked the two most recent books of Miss Agnes Repplier, "Père Marquette" and "Mère Marie of the Ursulines." Surely nothing could be more Catholic than they are, and not only Catholic, but in a manner clerical; that is, they are concerned not with the everyday emotions and struggles and triumphs of everyday persons, but with the special efforts of priests and nuns in their, in a sense, professional service of God. Yet both of these books attained wide popular acceptance, and one of them even reached best-sellerdom, and was the choice of one of the largest secular book societies with many thousands

of non-Catholic subscribers. It is further apropos to observe that by a discriminating public which has no religious boundaries, Miss Repplier is accorded a position of preeminence among contemporary American essayists.

It is notable in the case of both Miss Repplier and Miss Cather that, besides the high artistic quality of their work which has been accorded no mere studio or esoteric recognition, it has a fine and high human value. That is to say, it represents that balanced realism, that true realism, which escapes on the one hand the facile Pollyanna optimism of the conventionalized happy ending, and on the other hand that morbid so-called realism which sees only depravity, despair and insanity as the elements of the human drama. Courage, innocence and faith motivate their characters as realistically as do passion, weakness and lack of faith, quite as in any complete cross-section of life itself. That these writers also bring to their balance of perception a personal attitude which is representative of the best of our human capacities, in brief a real nobility of mind, is a testimonial to, whether or not it is a direct result of, the Catholicism of their work. Their every reader cannot help but be their debtor for a clarification of human nature, an enlargement of understanding and sympathy, and a refreshment to the best aspirations, which is a debt one rarely enjoys from the generality of modern literature.

This could equally be said of another Catholic writer who within recent years has had ungrudging world-wide acclaim, Sigrid Undset. Her reception of the Nobel Prize is specific instance enough for a generalization familiar to everyone even moderately acquainted with contemporary literature. In the United States, in spite of the formidable length of her "Kristin Lavransdatter" and "The Master of Hestviken," and the popular idea that Americans run while they read and so have to be served with something light-weight and fast, her novels have had a distinguished reception. An index of this is supplied by the advertisements of the Book-of-the-Month Club which for some months offered her 1,100 page three-decker novel, "Kristin Lavransdatter," as a premium for subscribing to the club, with the statement that it was "the book most liked by Book-of-the-Month Club members during five years." The national scope of this club and its purely secular character—not a single Catholic that we know of is associated with its organization—offer ample guarantee that recognition of this Catholic novel was neither negligible nor partisan.

So far I am afraid that I am rather in the position of the colored man who in a discussion of relative merits distinguished between the best and the very best. I have been talking about the very best at such length that I have left myself little time for the best. Among the latter, with no pretension of exhaustiveness, may be mentioned Sheila Kaye-Smith, Ladislav Reymont (he is a very best-er in my personal opinion, but he does not seem to have achieved such general recognition in this country as the others), the incomparable and inimitable Chesterton, Belloc (of whom Sisley Huddleston has said that time will prove him to be the greatest master of English prose in our generation and, making some selection from the

great mass of his work, will elevate it to classicism), Alfred Noyes, Claudel, and Enrica Handel-Mazzetti (whose great book, "Jesse and Maria" has just been translated from the German and was a recent choice of the Catholic Book Club).

Besides these there are Catholic writers in foreign countries who have unexceptionable reputations and influence, but who have not attained that measure of general recognition in the United States which defines the more or less arbitrary bounds of this survey. In England, the number of "bright young men" who are converts to the Faith, is interesting in view of the usual antipathy of the sophisticates towards anything so old-fashioned that it involves a recognition of the existence of sin. Compton Mackenzie, who in his way has done some exquisitely lyrical and colorful stories of youth, Evelyn Waugh, and Bruce Marshall, whose "Father Malachy's Miracle" surprised Doubleday, Doran by being a best seller, are some of these.

And within the limits of a single article such as this I cannot presume to make any adequate analysis of the steady output by Catholic publishers, and by Catholic departments of general publishing houses, of devotional and apologetic and hagiographic works which on any quantitative basis, including pamphlets and Catholic periodicals, would bulk high above anything of a similar nature being produced in this country today. And for the same reason I could not attempt here to enter into the literary quality of this work, a much-mooted question and one which I personally believe has been prejudiced by the too-facile scorn of popular, but ephemeral, theorists and obscurantists who resent simple declarative writing having unity, coherence and emphasis, as they resent the declaration of any conviction other than that one should have no conviction.

The point is—and I hope it is not Q. E. D., that the possibility of its demonstration has at least been suggested—Catholic literature is making strides; there is a demonstrated popular acceptance of it, and the way and the capacity for creating it have been demonstrated. The aspiring Catholic writer should recognize that Catholic publishers and editors are eager for first class work and are equipped to give such work adequate hearing and adequate promotion, and that the larger public which has no other demand than that it shall be given good literature, readily accepts this when it is provided by the Catholic writer.

## REVIEWS

**Goethe and Beethoven.** By ROMAIN ROLLAND. Translated from the French by G. A. PFISTER and E. S. KEMP. New York; Harper and Brothers. \$5.00.

In a series of four essays, Romain Rolland, the Nobel Prize winner in 1915, engages in a lengthy study of the much-questioned estrangement of Johann von Goethe, the eminent German poet, and Ludwig von Beethoven, the peerless German composer. Goethe and Beethoven met but a few times but the characters of the two men and a train of unfortunate circumstances kept them apart permanently. During the greater part of his career, the poet studiously ignored and even spurned his illustrious contemporary, while Beethoven, on the other hand, strove with un-



usual deference and humility to effect more cordial relations. Biographers and critics have long sought the real reason why Goethe, after a diligent search for the one who could express by means of the musical note, the thought and beauty of his matchless poetry, passed by with disdain the object of his quest when he found him. Goethe seemed entirely oblivious of the presence of the Titan who would have adorned and enhanced the renown of his poetic genius. Mr. Rolland offers a number of answers to the problems. However, at the end of the fourth essay we find ourselves possessed of several explanations, the author's personal conclusion, but no final solution. Yet the attempt to account for the strange situation is not without interesting results. From the portrait of each, as depicted by Romain Rolland, Beethoven stands out as the equal of Goethe in artistic accomplishments, and his superior in character. To the outrageous and unwarranted treatment he received at the hands of the poet he showed the most praiseworthy forbearance, remaining all his life the sincere admirer of the Jove of German letters. Goethe's dislike of Beethoven probably had its rise in more than one source. When Bettina Brentano, that brilliant adventuress of German letters and politics, and the favorite companion of Goethe, transferred her loyalty as well as her affections from Goethe to Beethoven, there arose, as was to be expected, a very serious barrier to any close friendship between the two men. In addition to this, the musician's well-known eccentricities proved a source of annoyance to Goethe which irritation was kindled to the exploding point when Beethoven gave utterance to disappointment and disgust at the discovery that Goethe's understanding of his music was superficial and ordinary. These and other accidents kept the two great masters apart and unhappily the world of Art lost a union that would have been unparalleled in history and beyond conjecture. Mr. Rolland's book shows much care and research. His quotations from original sources, his impartial handling of the evidence, and the absence of any desire to force his opinions on the reader make the volume entertaining and worth while, from both the academic and historical viewpoint.

W. V. Q.

**The Martyrs. A Study in Social Control.** By DONALD W. RIDDLE. Chicago: University of Chicago Press. \$3.00.

This book is not written in praise of the *martyrum candidatus exercitus*. As its name indicates, it is a psychological and sociological study of the behavior of the martyrs in relation to social control. The author studies the methods of preparation for martyrdom and the technique of "control" exercised by their religious group to assure a triumphant willingness to suffer. This preparation and control are shown to consist in the presentation of motives such as hope of reward and glory and fame, threats of disgrace and other consequences "of a cosmic nature," and in the stimulation of group loyalty by means of a continual supervision and assistance during the entire course of imprisonment, trial, and combat. Important elements insisted upon are the cultus of the martyrs as heroes and their indoctrination through several kinds of hortatory writings. That the Church did exercise influence of this kind has long been a commonplace among writers on the early persecutions, and the author shows a commendable diligence in grouping the evidence. But he is less happy in his assurance that he has given an adequate explanation of the martyrs' willingness to suffer. He entirely underestimates the importance to his thesis of the methods of "control" exercised by a powerful opposing group, a hostile non-Christian society whose "technique" was ruthless persecution applied with all the power of the Roman Empire. "Threats of punishment and death were powerful arguments," he all too cautiously admits. As a matter of fact, the most atrocious tortures and the most barbarous manner of death were the order of the day for the Christians. And still very great numbers of them from every social and psychological environment, old and young, men and women, even children, exhibited the most heroic and superhuman constancy and courage, even when the methods of control described were absent or very imperfectly applied. Great heroes are not produced in such

quantities and under such adverse conditions except by the intervention of superhuman power. Unfortunately, too, the author stoops to dredge the muddier currents of a certain kind of psychology to defame these pure and heroic champions of religious liberty. They emerge from his analysis as morbid fanatics and even less attractive perverts. Such a metamorphosis could have been effected only by a misrepresentation of the evidence and a thoroughgoing disregard of critical and historical accuracy. These defects, and others, such as a faulty logic and not a few arbitrary assumptions, are sufficient to obliterate whatever value this study might have had.

J. H.

**John Henry.** By ROARK BRADFORD. New York: Harper and Brothers. \$2.50.

Roark Bradford, formerly on the staff of the New Orleans *Times-Picayune*, the author of "Ol' Man Adam and His Chillun," and other constructions from Negro folklore, re-creates, in his imagination, the persons and events suggested by popular Negro ballads and work songs of the river, the field, and the working gang. He has woven them into an epos of John Henry, the legendary hero, a counterpart of Paul Bunyan, who is commonly sung of as a "steel-driving man," but here gains his fame through cotton rolling on the Mississippi. A book of similar name ("John Henry," by Guy B. Johnson, Ph.D.) attempted to track down the actual character. Bradford tells of the Gargantuan roustabout, with an "etch on his heel," always "fixin' to git about," who, on the day he is born, demands of his papa and mamma and the nurse woman why the dogs "did had they dinner" and not he, who can overawe and overpower John Hardy the gambler and Stacker Lee the bad man who shoots the very buttons off his coat, but can never come to a satisfactory conclusion with his beloved Julie Ann. His epic is a refreshing contrast with the patronizing, black-face-comedian type of Negro tale; it shows interest in the Negro as a "natchal man," and not merely as a picturesque servitor. The one mistake that is apt to be made, on the reader's part, with this type of literature is that of taking it too seriously as a portrait of the "real" Negro. It is doubtful how much Mr. Bradford himself would make such a claim, any more than it was made by Marc Connelly with "The Green Pastures," which Bradford, to a certain degree, had suggested. Finer meshes are needed to catch the types of actual Negroes, even of the crude, unmoral description. Mr. Bradford has given us a stirring prose ballad, which a poetic fantasy has constructed on what the Negro has sung and said. One does not blame the long ballad for lagging a little in spots, or for relying a little heavily at times on the device of the constantly repeated phrase, by which the tale is turned into a chant. Even poetic license, however, in view of the real abuses current in our country, can hardly claim to be free of all restraint in the use of the ungracious "nigger."

J. L. F.

**Alexander Hamilton, First American Business Man.** By ROBERT IRVING WARSHOW. New York: Greenberg. \$3.50.

In this biography Mr. Warshow has offered the public a carefully prepared and complete account of the life and works of our pioneer statesman Alexander Hamilton. Though he was foreign born, and his birth branded by the bar-sinister of illegitimacy, his youth passed in poverty, and his maturity never financially above mediocrity, yet his distinguished services to the country of his adoption rendered that country so grateful that a special clause in the Constitution provided a possibility of election to the Presidency itself, should the populace elect to so honor him. Accused of malfeasance in office Alexander Hamilton stands completely exonerated though the exoneration cost him the heavy humiliation of exposing his amorous indiscretions with a certain Mrs. Reynolds and the consequent blackmail by her husband, to which these moral delinquencies led. Finally, his death was a tragedy. He was shot in a duel by Aaron Burr, who, though Vice President, was very doubtfully loyal to his country. The cause of this duel is not even to this day indisputably determined. Despite his shadowed birth, his early poverty, his moral

frailty, Hamilton became a sound financier, an honored statesman, an undoubted patriot such as the world has seldom seen. That he "was more sinned against than sinning" is the common sentiment of mankind. The endurance of his work as Secretary of the Treasury is proof sufficient of his ability and far-reaching integrity. The book is graced with a bibliography and an alphabetical index.

M. J. S.

### BOOKS AND AUTHORS

**Apologetic Material.**—His long experience as a teacher of Catholic doctrine in the highways and byways well qualifies David Goldstein to prepare a handbook for others who may feel similarly inclined. "Campaigners for Christ Handbook" (Flynn and Co. \$1.00) is an eminently practical book, based on fourteen years of actual experience in bringing the Catholic message to the man in the street. It contains a rich store of doctrinal, historical, and statistical data as well as arguments and queries which the author used in his public addresses. Mr. Goldstein's object in writing the "Handbook" is to encourage others of the laity to go out into the highways and bring their atheistic, pantheistic, and agnostic fellow-citizens to right reason and God. Whether or not Catholics feel the urge to mount the public platform and explain their beliefs, they will find in this book much valuable information that will enable them to answer questions that are put to them by their non-Catholic friends.

Ernest H. Peatfield is another devout layman who wishes the world to share the valuable treasure he found in the Catholic Church. "One Fold, One Shepherd" (Lohmann Company), is an unpretentious book, containing as the author says, "in simple form just the arguments which finally led me into the Catholic Church, after being a Protestant minister for more than twenty years." Originally delivered as lectures, the chapters were put into book form at the request of many who had previously heard them. Zealous Catholics will find in this book, too, answers to the questions put to them by inquiring non-Catholics.

"The Gospel According to St. Luke," (Pustet. \$3.50) by Rev. Raymond F. Stoll, S.T.D., while "intended as an aid to the student and the preacher," is very serviceable for the general reader. The commentary is clear and scholarly and may be read quite independently of the Gospel text to which it is appended on each page. This is an advantage as one may read the Gospel text through and thereafter the commentary as a whole. Much information has been crowded into this well-packed manual.

**Varia.**—Worthy of the subject and the reader's time and attention are "The Letters of Maarten Maartens, edited by his Daughter" (Richard H. Smith. \$6.00). A Hollander who wrote in English with more ease and satisfaction than in his native Dutch, Joost van der Poorten Schwartz wrote and published, under the pen name of Maarten Maartens during the twenty years preceding the World War, fourteen novels and four volumes of short stories, the fine workmanship of which has merited comparison with Stevenson. The cosmopolitan character of his mind, enriched by the command of three languages besides his own, and stimulated by travel in England and on the Continent, is evidenced in these letters to his family and to his literary friends. Frankness, simplicity, lightness of touch, a keen sense of literary values and a convinced reverence for moral standards, render almost every page of these letters as permanently valuable as it is momentarily enjoyable. In her note as editor, his beloved daughter Ada explains the method of her selection; Sir Arthur Quiller-Couch, in a Preface, removes the misunderstanding which quite naturally arose about a man writing of his own people in a foreign language; Norreys Jephson O'Connor supplies in a brief but adequate memoir the facts necessary to form a setting for the letters.

Aggressive conservatism is a quality in literary criticism and political journalism never more in demand than now when the fact that a rule of action or judgment has the sanction of time is taken for proof positive of its futility. If ever there was an ag-

gressive conservative it was that swash-buckling old editor of the *Anti-Jacobin* and the *Quarterly Review*, translator of Juvenal and commentator on the Elizabethan dramatists, "William Gifford, Tory, Satirist, Critic and Editor" (Columbia University Press. \$3.00), whom Roy Benjamin Clark presents among Columbia University Studies in English and Comparative Literature. Notes and a bibliography covering all important references in the text, and a detailed alphabetic index place at the reader's disposal many sidelights on the writers and politicians who crowded the last years of the eighteenth century and the dawn of the nineteenth.

Few books on the current depression illuminate its somber features so well as "Hard Times," by Richard T. Ely (Macmillan. \$1.75). Yet the volume does not deal specifically with our present unpleasantness. Rather it is interested in the genus Hard Times, in cataloguing its multifarious factors, and evaluating their individual force. Thus, what the average citizen frequently speaks of as causes of the depression (the stock-market collapse, for instance) emerge as effects of oncoming hard times. The true causes are shown to lie much deeper. However, Professor Ely does more than merely indicate the "way in" to hard times. He offers a road map of the "way out." Crudely expressed, its general direction is this: just as the national Government has a War College, whose function it is to prepare unified offensive and defensive plans for all possible military contingencies, so let public or private initiative institute a permanent economic council, composed of the best available talent, and let this professional research body undertake the task of long-range, comprehensive planning for industrial and economic stability. Dr. Ely freely admits that his plan is sketchy and tentative, but wisely concludes: "When we take a few steps, then we shall see other steps that must be taken."

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

- AMERICAN INTERPRETATION OF NATURAL LAW. By Benjamin F. Wright. \$3.50. *Harvard University Press.*  
 ARTICLE THIRTY-TWO. By John Rathbone Oliver. \$2.50. *Macmillan.*  
 AUGUST. By Knut Hamsun. \$2.50. *Coward-McCann.*  
 BORDER WOLF, THE. By Robert Ames Bennett. \$2.00. *G. H. Watt.*  
 BURIED TREASURE, A. By Elizabeth Madox Roberts. \$2.50. *Viking.*  
 CARE AND FEEDING OF ADULTS, THE. By Logan Clendening, M. D. \$2.50. *Knopf.*  
 CHILD TRAINING AND PARENT EDUCATION. By Lucile Reiner Stebbing. H. W. Wilson.  
 COLUMBUS CAME LATE. By Gregory Mason. \$4.00. *Century.*  
 DEVIL MAN, THE. By Edgar Wallace. \$2.00. *Doubleday, Doran.*  
 EARLY PROTESTANT EDUCATION. By Frederick Eby. \$2.25. *McGraw-Hill.*  
 GOOD DETECTIVES, THE. By Margaret Leveson Gower. \$2.00. *Century.*  
 HISTORY OF THE CHRISTIAN PEOPLE. By Henry K. Rowe. \$4.00. *Macmillan.*  
 IN THE DAYS OF THE FIRST TEMPLE. By Jacob S. Golub. \$1.50. *Union of American Hebrew Congregations.*  
 JOAN MANNING-SANDERS. A Young Artist. *Junior Literary Guild.*  
 JOB. By Joseph Roth. \$2.50. *Viking.*  
 JOHN CALVIN. By Georgia Harkness. \$3.00. *Holt.*  
 KING CHARLES THE SECOND. By Arthur Bryant. \$3.50. *Longmans, Green.*  
 KNUTE ROCKNE, MAN BUILDER. By Harry A. Stuhldreher. \$2.50. *Macrae, Smith.*  
 LOQUACITIES. By Charles M. Flandrau. \$2.50. *Appleton.*  
 LYRIC RELIGION. By H. Augustine Smith. \$4.00. *Century.*  
 MAID IN WAITING. By John Galsworthy. \$2.50. *Scribner.*  
 MIDGET. By Rev. Raymond J. O'Brien. \$1.25. *Benziger.*  
 MR. GLADSTONE. By Walter Phelps Hall. \$3.00. *W. W. Norton.*  
 NEBUCHADNEZZAR. By G. R. Tabouis. \$5.00. *McGraw-Hill.*  
 NATIVE STOCK. By Arthur Pound. \$2.50. *Macmillan.*  
 NOTES ON THE TESTAMENT OF BEAUTY. By Nowell Charles Smith. \$2.00. *Oxford.*  
 OUT OF THE FLAME. By Eloise Lowmsbery. *Junior Literary Guild.*  
 PICTURE BOOK OF ANIMALS, THE. Selected by Isabel Ely Lord. *Junior Literary Guild.*  
 PIRATE'S PURCHASE. By Ben Ames Williams. \$2.50. *Dutton.*  
 POISON CASE NO. 10. By Louis Cornell. \$2.00. *Brentano's.*  
 PHILOSOPHICAL BASIS OF BIOLOGY, THE. By J. S. Haldane. \$2.00. *Doubleday, Doran.*  
 ROLE OF LOGICAL FORM IN PROPOSITIONS ABOUT EXISTENCE, THE. By Stanley B. Reid. \$1.00. *University of California Press.*  
 ROYAUME DU CHRIST, LA. By Dom Lucien Chambat. 5 francs. *Tequi.*  
 SAINT IGNATIUS. By Christopher Hollis. \$2.50. *Harper.*  
 SAINTS BY FIRELIGHT. By Vera Barclay. \$1.75. *Macmillan.*  
 SAINT DU PEUPLE, LE: ANTOINE DE PADOUÉ. By Rev. Father Facchinetti. 12 francs. *Lethielleux.*  
 SEMITIC MYTHOLOGY. By Stephen H. Langdon. \$10.00. *Marshall Jones.*  
 SOCIAL PROGRESS AND CHRISTIAN IDEALS. Edited by William P. King. \$2.25. *Cokesbury Press.*  
 SOME CATHOLIC NOVELISTS. By Patrick Braybrooke. \$2.00. *Bruce.*  
 TARA: A PAGAN SANCTUARY OF ANCIENT IRELAND. By R. A. S. Macalister. \$3.00. *Scribner.*  
 TIMES AND TENDENCIES. By Agnes Repplier. \$2.00. *Houghton, Mifflin.*  
 TWO PEOPLE. By A. A. Milne. \$2.50. *Dutton.*  
 WALKING CORPSE, THE. By G. D. H. and Margaret Cole. \$2.00. *Morrow.*  
 WISE MEN WORSHIP. Compiled and edited by Mabel Hill. \$1.00. *Dutton.*  
 WONDERFUL STORY OF MUSIC, THE. By Ellen Friel Baker. \$2.50. *Cronell.*  
 YOUR BABY AND MINE. By Myrtle Meyer Eldred. \$1.25. *G. H. Watt.*



**The Border. The Colonel's Daughter. The Substitute Bride. The Untamed Wilderness. First Night Murder. The Paulton Plot.**

The publisher's jacket styles "The Border" (Morrow. \$2.50), by Dagmar Doneghy, a novel, but in so labeling the book, does scant justice to the authoress. For the book is rather a series of sketches after the manner of the "movies," depicting the trials and tribulations of one family who dwelt on the Missouri-Kansas border at the time of the Civil War. There is no weaving of plot; no attempt at such; it seems rather to have been the intent of the authoress to give an authentic impression of the conditions which prevailed at the time; and in this she has succeeded admirably. The book, though interesting throughout, is never thrilling and would be a disappointment for one who seeks melodrama; but it makes enjoyable and instructive reading for those who care to study the backgrounds of history in fiction form.

"George Smithers, horse-faced and twenty six," says the blurb, "should rank with Tess in English fiction." "The Colonel's Daughter" (Doubleday, Doran \$2.50), "Georgie," serves Mr. Aldington as the center of a group of characters which he particularly dislikes. We grant him his little enmities and bitternesses, and concede the sharpness of his satirical thrusts, but no decent-minded reader may condone his thoroughly nasty animadversions on chastity. They stain the book from cover to cover. Each character is tarred with the same brush. They are all filthy minded, and vary only in the degree of physical degradation they have had courage enough to admit in their lives. Were the author the veriest genius of style and dramatization, his novel is plainly dirty, and has no excuse for existence.

To all of us meat that is too raw or tainted is abhorrent, for civilization has taught us to shun the one and nature itself rebels at the other. So likewise is it with our mental pabulum; those that relish the rawness of a coarse tale betray the lack of intellectual refinement, and the downright rankness of a modern sex story affronts the finer sensibilities of a clean living reader. In "The Substitute Bride" (Longmans. \$2.00) the widely known Clare Sheridan once more startles the public with a bizarre tale. However, the theme is old, a sheik story with a French woman involved. The rawness is there as it especially is found in the East but it needs the touch of a gifted Western pen to turn that rawness into tainted flesh. Alas! that such talent, for it is undoubtedly there, should use its God-given gift to retell experiences that had better been forgotten, and best of all had never been experienced. So why read it when we may breathe in the clean air of so many worthwhile stories?

Just where the Wisconsin enters the Mississippi is nestled Prairie du Chien, once the outpost where whites and Indians bartered for pelts. It is about that charming spot that William Stanislaus Hoffman has woven another of his tales, "The Untamed Wilderness" (Spinner Publishing Company, Chicago, \$2.00). Mr. and Mrs. Morton and their daughter are the victims, and a white renegade plays the villain's part. White Eagle quite holds the stage with his heroism, and proves himself a true scion of France, though he himself knew not his origin. There is plenty of thrilling action throughout.

Martin Ellis wrote detective novels. Martin Ellis was also interested in Sheila Manning. There was a ghastly murder in the theater on the evening when Sheila made her stage debut. Interesting himself in its solution, Martin worked with Lieutenant Gradey and the New York detective force. In "First Night Murder" (Dial Press. \$2.00), F. G. Parke narrates how Martin discovered the criminal. In plot and treatment the story lacks originality and everything is quite commonplace. If it has any merit at all, it lies in the rapidity of the story's action.

Herbert Adams keeps "The Paulton Plot" (Lippincott. \$2.00) interesting and diverting by the wealth and variety of the adventures that its characters are implicated in. Innocently enough, George Peeble is the source of all the trouble which a group of Americans, not without seeming justification, appear to make for him. In the end everything turns out happily for both himself and his friends.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Thanksgiving Services After Yorktown, 1781

To the Editor of AMERICA:

In your issue of October 17 is an article by the Rev. Laurence J. Kenny, S. J. called "Forgotten Facts of Yorktown" in which I read the following:

In the Yorktown commemoration, on the contrary, the Catholic features of the victory of 1781 are almost neglected. For instance, after the real surrender at Yorktown, a century and a half ago, the American Congress went in a body to a church in Philadelphia to attend a Mass of Thanksgiving for the blessing of that glorious triumph.

The above quoted sentences say, about as directly as can be stated, that the Continental Congress, soon after said body received word of the surrender of Cornwallis, attended, in a body, a Mass of thanksgiving in a Roman Catholic Church in Philadelphia and that the officiating clergyman was a Roman Catholic priest. As a matter of fact, the church in which the Continental Congress attended the thanksgiving services soon after receiving word of the surrender of Cornwallis was Zion Lutheran Church in Philadelphia, whose auditorium was the largest not only in that city but in all America at that time. This was also the church in which Congress, on December 26, 1799, held memorial services on the death of George Washington, at which the great Virginian, soldier, orator, statesman, "Light Horse Harry" Lee uttered the immortal words concerning Washington: "First in war, first in peace, and first in the hearts of his countrymen."

I feel sure that you, while very properly criticizing those historians who have failed to render justice to whom justice is due, do not wish, at the same time, to mis-state any important historical fact, and that you will be glad to correct the above error in as public a manner as the manner in which the said error was sent broadcast.

Butler, Penna.

C. HALE SIPE.

[Father Kenny does not deny the thanksgiving service in Zion Lutheran Church. The Mass in St. Mary's is a well-known historical occurrence. On Sunday, November 4, 1781, at the instance of M. Luzerne, the Minister of France, who invited Congress, the Supreme Executive Council, and the Assembly of Pennsylvania, and leading citizens to attend, a Mass of thanksgiving was celebrated at St. Mary's Church, Philadelphia, to give public thanks to Almighty God for the victory at Yorktown by the combined armies of the United States and France. The sermon was preached by the Abbé Seraphim Bandol, Chaplain to the French Minister. In his diary under this date, Robert Morris says: "This day on the invitation of his Excellency the Minister of France, I attended the Romish Church; a Te Deum sung on account of the capture of Lord Cornwallis and his army." Morris' "Diary" is in the Library of Congress. The report of Abbé Bandol's sermon is in the *American Museum*, Vol. IV, pp. 28-29, July, 1788. See also Thatcher's "Military Journal of the Revolution" for a report of the service.—Ed. AMERICA.]

### Private Judgment, the State, and the Church

To the Editor of AMERICA:

With reference to the letters of Judge Allegretti and Mr. Hirschboeck appearing in your issue of October 24th I would like to briefly comment.

Judge Allegretti says that it is evident from my letter that I do not appreciate the real issue in this business called Prohibition. I think that I do appreciate it. I appreciate it so well in fact that I am in favor of the repeal of the Eighteenth Amendment and for the working out of a more sane and sensible solution of the problem in the interest of the cause of temperance, but Judge Allegretti misses the point entirely which Mr. Hirschboeck has clearly grasped.

As long as this amendment is in the Constitution and the laws

against the manufacture, sale, etc. of liquor are on the statute books, dealing as they do solely with temporal affairs, no individual has the right to disregard them and to counsel disobedience to them, even though his private judgment may not deem them worthy of respect.

If we should permit the laws of the State, dealing with temporal affairs, to be set aside at the whim of individual, chaos would reign in the State and anarchy would prevail in the place of orderly government. It is exactly this situation that private interpretation of religious matters has ushered in on the spiritual side and the State would suffer in turn.

I am not defending the Eighteenth Amendment as such. I am defending the right of the State to be supreme in temporal affairs, just as I defend the Church in its right to be supreme in spiritual affairs and in my opinion whoever trespasses upon the rights of either violates the duty which he owes to his God and to his country.

Catholics should be the last people in the world to contend for the right of the individual to set aside the law of the State relating to temporal affairs. We of the household of the Faith know the disaster of this in the spiritual world.

If the State is to stand secure, its laws, as long as they do not violate Divine law, must receive the respect and obedience of the citizen, whether we agree with those laws or not.

This is the doctrine that I am defending and I hold it to be sound Americanism and sterling Catholicity.

Vero Beach, Fla.

JAMES T. VOCELLE.

[The cases of the State and the Church are entirely the opposite. In the Church we have a Divine Revelation, which needs authoritative interpretation; in the State, liberty depends upon the exercise of private judgment. The error of the Protestants was to have introduced this requirement of the State into the Church. Catholics should avoid the opposite error.—Ed. AMERICA.]

### A Return to the Assault

To the Editor of AMERICA:

Several letters have appeared recently in the Communications column expressing new and varied opinions *re* the utility of the Religious habit.

The printed discussion of such a topic seems a little unusual, and on first thought some of the opinions might appear to verge on the extreme.

However, giving due weight to the evident portents of the times, the moment would appear opportune for the consideration of this subject, since it is evident that a gradual modification or complete substitution of costume must inevitably become the order of the day.

The Religious are needed; we do not doubt their vocation. Their work speaks for itself. But is there need for a veil in this generation and does virtue require the unusual garb emblematic of community life today? If for any reason—persecution, for example—nuns were forced to relinquish the Religious habit, would they be less virtuous, less devout, or in any sense less worthy Religious minus the garb they now wear? Would not a well chosen, practical costume add to the comfort and well-being of the wearer, edify the beholder, and tend to aid our Religious both in their work and in the contacts they must necessarily make from time to time? When one considers such reasons as health, personal comfort, general utility, and public edification, surely the garb of former centuries would do well to yield to the changing demand of the times.

Reform, to be salutary, must come from within. We can but proffer suggestions from without. But would it not be well for our Religious to face the trend of modern common-sense thought and lead the movement rather than be carried off with the tide, as must ultimately happen in the natural course of events?

Love of God does not need to be typified by superfluous raiment, for religion is first and foremost the essence of common sense.

May I say that I think C. C.'s point well taken, for who among us would not like to see the Religious costume at its best?

Canada.

N. E. W.

### Catholics Musicians and Their Music

To the Editor of AMERICA:

I was delighted to note the splendid article on Anton Bruckner in your recent issue.

In this country the Catholic musician Bruckner is known practically only as the creator of nine colossal symphonies. Yet the latter constitute only one-half of his activity. He was just as much the composer of church music as he was a symphonist. In addition to the three Masses, his published works embrace seven *Tantum Ergos*, five *Ave Marias*, six *Graduals*, an *Ave Regina*, *Vexilla Regia*, *Ecce Sacerdos*, the 150th Psalm, and the monumental *Te Deum*.

All of these magnificent pieces are the output of a musical mind among the most gigantic the art has yet produced, but in addition they are the emanation of a soul imbued with the deepest piety coupled with sincerest faith and the product of a life of unblemished and untarnished personal integrity and conduct.

It is to be hoped that our Catholic press will take a little more interest in music and especially the doings of Catholic musicians. There is ample room for propaganda in that sphere, for Bruckner has not been the only sadly neglected Catholic genius.

I might mention Mahler and even more especially the saintly Rheinberger. His twenty organ sonatas Grove's dictionary deems the most important contribution to that instrument's literature since Mendelssohn.

Then again, let me add, so long as it seems that we must have so many mixed choirs in our churches in defiance of the *Motu Proprio*, may I suggest that the latter abandon a great deal of the trash they now sing and perform more frequently such fine works as the latter's splendid and readily accessible "*Mass in C*."

Jersey City.

JAMES P. DUNN.

### Catholics in Non-Catholic Schools

To the Editor of AMERICA:

"It is indeed high time to organize our educational system," said R. P. Stephens in the issue of AMERICA for October 3.

There is wisdom in these words. From unity will result power, and power is needed to combat power. Today State universities and secular education associations have grasped a power which is unreasonable. They are dictating to an organization that has received its right and obligation to teach from God; and the pity is that that organization is answering, like a puppet, the pull of strings held by these associations. Why? So that students graduating from Catholic schools may be admitted to State schools.

This solicitude seems to me to militate against the principle: "Every Catholic child in a Catholic school."

Now comes the objection: "Catholic universities do not furnish the facilities of higher education as do the universities of the State." Is this true? If it is necessary for Catholic students to pursue special studies at State universities, is the number of these students great or is it small? In thinking it to be great we may be fighting a windmill. If but few Catholic students must attend State schools for courses not obtainable at Catholic universities, then why, for these few, substitute a system of education that has congealed for a system that has proven successful through the centuries because it is based upon true ethical and philosophical principles.

In Oregon the attack on Catholic schools was brazenly open. Today the attack is more subtle. Witness the recent legislation which gives the State of Wisconsin the supervision of parish schools. Beware, Catholics, lest your schools, if not legislated out of existence, be legislated into a straitjacket!

Spokane.

GEORGE OLIVER STEVENSON.